EVERYWOMAN

51%

Every woman is our sister Vol. 1 No. 1 Issue No. 6 EVERYWOMAN Copyright 1970 August 21, 1970

25c

S.P.E.C.T.R.E. wants you!

vicki

SPECTRE is sisterhood and sisterhood is powerful. We are the Sisters to Promote the Ends of Creative Terrorism, Revolution, and Emancipation. Sisters of SPECTRE unite to take collective action against oppressive and chauvinistic men--teachers, employers, spouses, boyfriends, etc. We take revenge, not in the usual male ways, but in creative, more human ways. We educate rather than chastise. We raise individual men's consciousness to their own specific acts of oppression and chauvinism.

The first SPECTRE action took place in a small midwestern college town. A sister had pentup for more than a year hostilities for two men--one a professor, another a leader in the anti-war movement. Both men had manipulated her sexually and psychologically. She being naive about both sex and politics, was just awakening to each. Realizing her vulnerability plus the prestige that each would gain for having seduced such a "young innocent thing," both men played with their new toy. When one couldn't handle her because of his wife, or fear of public exposure, etc. he would pass her to the other (such brotherhood).

"Who-Me?"

The sister was blind to the reality at the time, but a year later after many raps with her sisters, she understood the dynamics of the oppression and wanted to take revenge. Her first and traditionally female thought was to set up a rendezvous with each man, lead him into thinking that she was once again interested in him, and then very dramatically put him down. Her sisters had a much more revolutionary idea--why lower yourself to play their male games? Don't grant them the pleasure of thinking you're even slightly interested in them--you must go tell them what scum they are. We will gather our sisters and all go together--united. We will embarrass their big fat egos by proudly exclaiming that their insidious deeds have been revealed. We can even threaten them. We have the power to expose and cause them to lose their positions.

So, in our eyes, a revolution was born. We called ourselves SPECTRE and we felt so powerful. For days we were on a natural high making plans for our actions. Three days of feeling good, creative, powerful.

The sister called each man and made arrangements to see him. We were to see the professor in the park at 3:00 Friday afternoon and the other man in his office at 5:00.

Friday afternoon the sister sat on a park table, anxiously awaiting her former lover. After he arrived, they talked and he recalled the good times. As he was busy dominating the conversation, SPECTRE came marching up the hill--only five women but an army of artillery. The professor was presented with a reading of an official list of indictments--a list of his individual male crimes against many of our sisters. For the first time in his life he was truly speechless. When he did talk and reveal his male chauvinism, we squirted him with our perfume-filled water guns. (The perfume was hopefully hard for him to explain to his wife.) We did our best to raise his consciousness to his own crimes. We were firm and dead serious.

Our action with the anti-war leader was somewhat different. We were waiting for him in his office when he arrived. He, expecting one woman, found six. When he was read his list of crimes, he immediately nodded his head in agreement. Like a marshmallow, he would always give in when we attacked. We confronted him on his superficial repenting of sins, and he started to take us more seriously. He even suggested that he keep a list of the different ways he w uld try to overcome his chauvinism. We laughed at first but then thought that it would be a great resource for awakening other men. We even thanked him for the idea. As we left his office, we noticed that we had successfully pasted "This Exploits Women" on 2/3 of the surface area, and everything reeked of perfume.

SPECTRE is for all sisters. If you have revenge, unite with your sisters and take revenge in the name of SPECTRE. The ideas we have presented are only a few. We are busy talking with other women so that we can pool allour ideas and experiences. If you have ideas, please send them to SPECTRE in care of EVERYWOMAN. In the next issue we will publish the ideas and plans for action.

August 26 Plans

50th Anniversary of Women's Right to Vote

10 AM Demonstration for equal opportunity, child care and abortion, stressing the needs of working women. Department of Human Resources Development, 1525 S. Broadway, Los Angeles. Walk to Federal Building. NOON: Rally on steps of Federal Building, 300 N Los Angeles Street, Los Angeles. Speakers include Betty Gillian, picket captain for the International Union of Electrical Workers, now on strike against RCA Catherine Germanythe Welfare Rights Organization; Lynn Pestano; Shirley Bernard of NOW; Jo Wilkinson; Sarah Kuhn and Jackie Goldberg of the Women's Center.

1:30 P.M. Rally over. NOW posts silent sentinels around the Federal Building in the tradition of the suffragists who posted sentinels around the White House when Woodrow Wilson was president in [illegible] part of the struggle for the vote.

Half of the sentinels will wear costumes of the suffragists and half will be in modern dress, carrying signs appropriate to 50 years ago and today. They will also carry banners of purple, white and gold material, similar to banners inthe Suffragists' colors carried by their sentinels.

6 PM Cars gather for 6:30 motorcade thru Hollywood and Wilshire business districts seeking further support for the 26th constitutional amendment passed recently by the House. The motorcade will end at Fritchman Auditorium, 2936 W. 8th Street.

8 PM Evening rally at Fritchman Auditorium with Aileen Hernandez, national NOW president, as speaker. Among honored guests at the rally will be about 10 original suffragists who live in the Los Angeles area and city councilwoman Pat Russell. There will also be a skit on the "feminist experience" by L.A. NOW members.

The coalition of women's liberation groups, the August 26th Committee, is asking women to show their supportand demonstrate women's economic power as consumers by not buying anything for one day.

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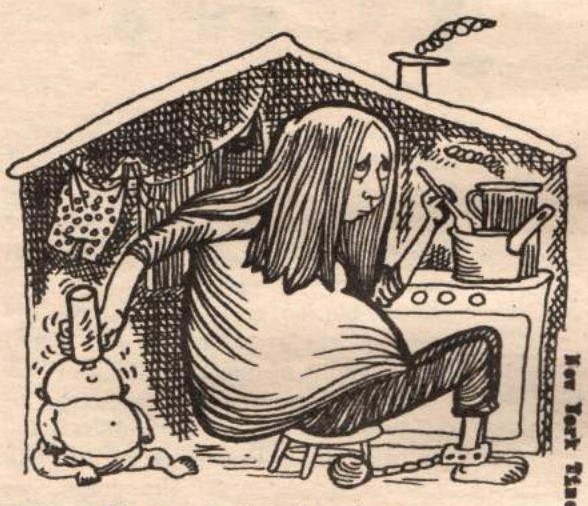

New York Times

A baby will keep my wife in her place.

Dear Everywoman,

I am enclosing a check for subscription to your periodical. I am very interested in the Women's Liberation movement. When you really get down to the essential, it is simply women demanding to be treated as adult persons, not as children, sex-objects, or property. Right? I think the opposition comes from women who are afraid to give up their protected status (doesn't this sound very much like the medieval feudal system of lords and serfs?) and from men who are very insecure. I am opposed to abortion and homosexuality by anybody but I think you will agree with me that Women's Lib goes far beyond any single issue. I am 30 years old, single, a Ph.D. candidate at the University of Iowa--and I just want you to know how impressed I am with the women's (and correspondingly, the men's) struggle for personhood.

W. C. B. (a male)
Iowa City, Iowa

Dear Readers,

If you wish us to print your complete name put "For Publication" on your letter. If not, we'll just use initials.

Everywoman

Dear Everywoman,

This is an open letter to all secretaries:

Are you bothered about something as seemingly inconsequential as the way you type initials at the end of business letters? If so, this could be due to the fact that unconsciously you realize you're subordinating yourself every time you type upper case initials for the person signing the letters (usually a man) and lower case initials for yourself (usually a woman) as, for example, JQP:bac.

Upper-lower case initialing subliminally reminds you and those who sign and receive letters that you admit to being inferior and subservient--lower-case--in relation to the upper-case signer. Yet, while the signer of the letter may be master of them in one respect, don't you have a right to consider yourself master of the same letters, but in a different respect?

Elsie Z. Bradberry
Los Angeles, Ca

Dear Everywoman,

I just finished reading your 7/10 copy of Everywoman. I am still in a rage or should I say "outrage" because everything struck home. Your insight into a woman's dilemma is very real and it hurts. The truth "will out" however and many female screams will be heard throughout the land.

I belong to the Long Beach Liberation Group. We are also talking it up and I am proud to belong to anything that will UP the status of women. It is high time women got together as sisters instead of rivals.

May Goddess-God smile down on us and bring us justice,

F. S.
Long Beach, Ca

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Dear Everywoman,

Right on with Butyrin and Bradberry calling for goddess worship. The bloody male-chauvinist Yahweh has caused enough trouble. Let's go back to the real old-time nature religions of the mother goddesses: Diana, Kali, Aphrodite, Kwanyin, and sisters.

Rev. Mother Boats
Psychedelic Venus
Church, Berkeley,
California

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The Party's Over

PLAINFIELD , Vermont (LNS)--We had come, at the end of June, along with nearly 2,000 other people down the winding Vermont road that led to Goddard College and the Alternate Media Project's "First Gathering".

Goddard is planted on 600 Green Mountain acres of hillside, meadow, and forest. The buildings are rustic cottages; mossy pathways lead you into wilderness; and frogs glub day and night in ponds under incredibly starry skies.

The Gathering's original focus on radio had been forced by popular demand to include other media. A small number of media radicals were there, along with: promoters of record companies, AM and FM disc jockeys, CBS and other network spies, rock bands, journalists, and those who make music, films, comic strips, video tapes and/or money and who think of themselves as participants in (or reapers of) an alternative culture. Also there were festive gypsies, Hog Farmers, pot heads, ramblers, groupies, and all manner of young white peace folk hoping for a Festival...

The Video-Freaks called for a fuck-in for 2:30 on a Thursday afternoon, down by the swimming hole.

Rumors of the fuck-in were floating high at the only scheduled women's workshop, which occurred at 1:30 that same Thursday under the mild title, "Women in the Media".

A group of women friendly to Women's Liberation had met from the second day of the four-day conference, anxious to supplement the mad male-dominated workshops with some human contact with other women. Without the women's meetings, machismo would have washed most of us overboard. Support from other women--and from a strong handful of straight and gay men-- became a reality after our early (women-only) meetings in the Library Well. There, men occasionally leered over at us from the balcony or tried to sneak into our midst. (The sight of women talking together still remains a torturous lure to the male supremacist).

Is it a woman's right to disrupt the filming of a fuck-in called by a group of professedly apolitical Video Freaks? We had a rushed half hour in which to decide.

A woman had been raped in a dormitory the first night of the conference. A big strong 200-pound six-foot far out type with a bushy black mustache had been looking for an indoors place to sleep. Not even there for the conference, but, fresh, out of high school, to look over Goddard, she was raped in the middle of the night by a man she knew only as Larry because when someone is sleeping on the floor of your dormitory room in a "First Gathering of an Alternative Culture," you don't think to ask his last name. She screamed when she was fucked for the first time, but no one heard. When he left, some time later, he said, "See you around, baby."

She had confessed this to me personally the next day at a woman's meeting, the first women's meeting she had ever had the desire to attend.

In my mind the filming of a fuck-in was connected inalterably with that rape. Rape is the brute vamping on a woman's body by a foreign object--her flesh is torn, she bleeds, her own body becomes a stranger to her. The modern-day "fuck-in" is a far more subtle process of dehumanizing women who are cajoled and convinced that their bodies are meant to be free in that fashion, so that rape-artists with camera can take it all down for history, sweating slightly behind their glass eye.

The action was planned not to stop the fucking but to stop the filming. A number of women from the workshop went over to the pond to investigate.

Naked and half-naked men and women were lying on the grassy bank, getting sun on their backs and bellies. Others were swimming in the water. There were no women today on the floating raft--one man was standing up and beating his chest, rocking the raft while a number of other men slithered to stay on. Babies paddled and gurgled around the edges of the pond. No fuck-in looked imminent.

Over in a wooded area were the Video-Freaks sitting, biding their time.

Workshop at Alternate Media Conference in Vermont

LNS

When we approached them (about a dozen women fully-clothed looking intent, I would say) they looked at each other with gradually-dawning alarm. One woman reached out her hand and covered up the lens of the movie camera a bearded Video-Freak was holding.

"What are ya doing?" he cried, tho he was not in the act of filming. She didn't say anything, just kept her hand over his lens.

"Hey, what are ya DOIN?"

When he realized what her symbolic piece of theatre meant, he was beside himself. "CENSORSHIP!" he bellowed. The other video-men in the vicinity were freaked out and didn't know exactly how to come to his aid. Meanwhile, women began to explain as quickly as possible, why the filming of the fuck-in would not take place. "Watchout," one of the Video-Freaks cried to the man with the gagged camera, "Do what she says or she'll throw your camera in the lake!"

I have never seen a man frightened by a woman in exactly this way. He grabbed the wrist of the offending woman and began to twist it as hard as he could. His teeth were bared. When she let loose, he hid his camera behind him and backed up against a tree.

A heated dialogue-confrontation followed, in which at times it was necessary for three women to surround one man in order to get him to shut up and listen. These men are avowedly "antisexist". They are only "doing their thing". Doing their thing includes, in one man's words, "balling chicks," and/or "filming chicks being balled".

But, for our own self-defense and self-determination, our things was to overthrow the forms of degradation we had come up off the pedestal to understand.

We not only stopped the filming of the fuck-in, we apparently stopped the fuck-in, for none was held that day.

As I left the grassy knoll near the pond, a photographer strolling towards the area was hurridly informed: "Don't take pictures, don't take pictures, the women's lib freaks are on the rampage!"

When a woman got up at the mass gathering the next day to clear up the misunderstanding about the rape in the dormitory (some said it was a women's lib gimmick), and to explain the fuck-in, she was video-taped, and the crowd could almost have been called friendly.

Our radicalism, our feminism, seemed within the vast network of phony corporate culture, to be clear and pure, like a white light in the ratty jangle of juke-box-tape-deck-amplified-cash-register. But to those nude white bodies on the grass, we must have been a nasty bugle cry cracking the painted rose-glass of their dreams: the tie-dye world of coveralls, ceramic beads, communal buses and "free women".

To the money-makers we must have been even worse. One of them was heard to cry out: "Oh those movement people, they're trying to organize US!"

That's not quite right. We know where your media, culture, and hot-selling revolution are at. We'll throw your contracts, cameras, bugs, bell-bottoms and asses into the lake, and watch you sink to the very bottom. You who robbed a desperate man and raped my sister-- your alternative is no alternative at all.

E. R. A.

WASHINGTON--The House gave overwhelming approval August 10th to the Equal Rights Amendment which has been periodically sidetracked by the House Judiciary Committee ever since it was first introduced 47 years ago. It now goes to the Senate where 83 of the 100 members are sponsoring it, making passage a certainty. If cleared by the Senate, which has twice before given its approval, it then has to be ratified by three-fourths of the state legislatures in order to become law.

The proposal provides that "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Four California votes against the amendment were by Republican Reps. John G. Schmitz, Charles E. Wiggins and Paul McCloskey, Jr. and Democrat Jerome Waldie.

The chief opposition came from Rep. Emanual Cellar (D-NY) who argued it was irresponsible for the House to vote on an amendment to the Constitution after only an hour of debate. (47 years isn't enough? E-W) (L.A. Times 8/11/70)

New Look For Children's Books

Publishers Weekly (7/13/70) has published answers of children's book editors from 38 houses when queried about how women's liberation is affecting their editorial considerations. Sixteen said the current movement was not affecting their editorial thinking; 16 said it definitely was and in many cases cited titles; six gave less definite answers. (Most children's book editors are women-- it is the top job for a woman in the publishing field. E-W) McCall's Jean Reynolds said the movement has made her "unconsciously more careful about watching for bland, silly mothers" in stories. Holt's editors "try never to force characters into preconceived molds, e.g. all little girls being encouraged to do 'girl' things...Boys in stories are often forced into false male roles."

Several publishers said they are issuing children's books responsive to the women's movement. Crowell launched a Women in America series in early 1969 and had nine titles, including Sea and Earth: The Life of Rachel Carson. To the Barricades: The Anarchist Life of Emma Goldman will be published in 1971 and Famous American Women this May. Cowles plans a history of the women's movement for ages 10-14. Four Winds has announced What You Should Know About the Women's Liberation Movement. Lerner's Protest will cover women's movements and The Reformers will sketch the lives of mid-19th century female reformers. Macrae Smith plans a career book for women that will include many occupations hitherto thought exclusively "masculine". Westminster Press is projecting more biographies of women (not necessarily famous) who accomplish things, and a girls' (nonacademic) career series. Messner recently published Eloquent Crusader: Ernestine Rose. Random House plans a trade edition of the 1961 Mommies at Work. And Fortress Press is bringing Adams's Fractured Rib out this summer (The Spokeswoman) The March 30, 1970 Publishers' Weekly has an article by the book department manager of the Yale-Co-op telling how he'd been approached by women to start a women's section. At first he laughed at them but now he has instituted such a section which contained about 70 books.

The Inglewood and downtown Los Angeles Public Libraries have displays about the August 26th celebration.

Something Pretty

Mother said, "Look, look.
See this."

"Oh, oh," said Sally.
"It is pretty."

"Yes, yes," said Jane.
"Mother looks pretty."

—From "The New Fun with Dick and Jane."
© 1956 by Scott, Foresman & Company.

WHAT YOU CAN DO

On your next visit to your library, check the children's department. Note how few biographies of women there are and most are of "tailgaters" like Mrs. Jefferson Davis. Ask the librarian to order more books which are not sexist.

Margaret Hudgins Ill

New Haven, Conn (LNS)--Margaret Carter Hudgins, one of the Panther New Haven Nine, who has spent the last 14 months in prison without trial, is gravely ill. Her condition is declining behind the thick walls of N iantic State Prison, and the Panthers fear for her life.

"She's terribly weak," says her sister, Frances Carter. "A few times she has fallen out of bed and been too weak to call for help. We're afraid Margaret has developed an arthritic condition in there--her fingers and nails are curling up completely. Its affected her handwriting."

Margaret's sister Frances was standing just outside the tiny courtroom where New Haven officials hope to send Margaret, Lonnie McLucas, Bobby Seale, Ericka Huggins and the rest of the New Haven Nine to the electric chair.

"Margaret's condition started in April, after she'd been in jail for ll months," Frances explains. "It turns out that if Margaret has suffered a terminal or permanent damage, it's grounds for getting her out of prison. The state's really afraid of that so they've denied her expert medical help. She tells them she's in pain and they give her aspirin."

Margaret Hudgin's doctor, Richard Timpson, is trying to get to see her, but prison officials say no. They don't want to risk having to put another Panther back on the streets of New Haven's angry ghetto--no matter how sick she may be. That's why they rounded up the entire New Haven chapter in the first place, just as it was getting started a little over a year ago. That's why New York City police did the same thing to the New York chapter when it was getting organized, arresting the Panther 21 on trumped up conspiracy charges.

Dr. Timpson says he will go to Niantic State Prison to try to see Margaret anyway. "I can't believe that prison officials would maintain such an inhuman position of denying a person her right to medical treatment," Timpson explains. The Panthers will try a legal suit if Timpson is refused, but suits take time and Margaret's condition is declining.

"The brothers and sisters are being denied medical treatment and being held in isolation cells," Frances Carter told a June 14 rally in New Haven. (She was released for lack of evidence after 14 months in jail herself.) "But their spirits are still alive, and we want them to know that we love them. We're going to sue the state for malpractice and we're going to prove that the pigs are liars and that the Panthers are the servants of the people. It is the people who will set the New Haven Nine free!"

Only C & P Knows for Sure

WASHINGTON, D.C.--The C & P Telephone Company in Washington, D.C. has developed a really refined method of discriminating against women right from the time they apply for a job. Women who apply for work with the company are given pregnancy tests without their knowledge, in order to weed out applicants who may be pregnant.

According to Dr. Lawrence A. Pyle, Jr., the company's medical director, quoted in the July 18 Washington Post, this policy saves the company at least $700 in training costs for each woman who would quit to have her baby.

The manufacturer of the pregnancy test used by C & P Telephone says that several other U.S. industries conduct the same test on female job applicants. (The Militant) (Isn't this self-incrimination and counter to the 5th amendment? E-W)

RCA-IUE STRIKE

Women's Liberation Labor Committee on the Van Nuys Picket line. United we stand!

Six hundred members of local 854 of the International Union of Electricians (85% women) have been on strike since June 2nd. This local covers the two RCA plants in Van Nuys and West Los Angeles but is also part of the nationwide strike covering 12,000 members.

A key issue in the strike is the percentage offer RCA has made the strikers. As usual, a percentage offer as contrasted with an across-the-board increase hurts the lowest pay grades which are comprised mostly of women. Grades 7-9 include inspectors and assemblers. Women are allowed to be inspectors to judge the work of assemblers but oddly enough aren't considered qualified to be assemblers. Weight restrictions are used to keep women out of these jobs altho. there is nothing heavy to lift.

Promotion depends on seniority. RCA has frequent layoffs and the lowest pay grades are the ones to get the axe first so this means women never get a chance to gain seniority.

Members of Women's Liberation have been out on the picket lines with union members. The pickets are there around the clock with men taking the night shift. If you'd like to picket call Pam Tigar at 392-5480 (West Los Angeles plant) or Adele Wallace at 465-0812 (Van Nuys plant). The strike fund can also use contributions. Send checks to IUE, Local 854- Strike Fund, 6153 Sepulveda Blvd, Van Nuys, Ca.

"What glamorous, exciting things are happening to you these days? Your classmates at Bennington would like to know."

Childcare Elsewhere

In Communist societies, the first emphasis is put on the education of children, which includes full facilities for day-care for the children of working mothers--along with overnight, week-end, two-week or, as needed, full time care in boarding schools. Most women work in Communist countries but the children are not penalized as is so sadly true in the U.S. because of the lack of competent day care. (Most American nursery schools, even the expensive ones, keep the children only till noon. There are all but no competent private nurses for all-day home care.)

In the Communist states children today usually live with their family units at home (unless there is illness, divorce or disaster that makes it impossible for the child to stay with his parents), but full child care is provided by skilled nurses and teachers in the child care centers, kindergartens and boarding schools, which are available to all. Even private baby-sitting in the home is available at fees scaled to the parents' earnings. More and more Russian parents are keeping their families intact even during vacation trips. On the other hand, care is available when they want or need to go away without the children. And there is a widespread system of summer camps for Young Pioneers and even for younger children.

In the U.S., with all our impressive technical achievements we have failed to provide adequate daycare centers for the children of working mothers, and we've made only a beginning of day care provisions in connection with large industries employing many women. Yet models for both have been developed in the U.S.S. R. for over 40 years. Here's where our real threat from the Communist world comes from--the care and training of children--much more than from Russia's missiles and rockets. (Between the Lines newsletter 8/1/70)

Help Women's Studies Program

The first complete Women's Studies program to be developed in the Un ited States will be operating in the fall of 1970 at San Diego State College. But the funds for the program are in danger of being cut due to the budget crisis in California. Your support for this program is needed in the form of letters and telegrams.

The program will lead to a B.A. in Women's Studies. The courses proposed for 1970 are: Women in Comparative Cultures, Socialization Process of Women, Contemporary Issues in the Liberation of Women, Women in History, Women in Literature, Human Sexuality, Status of Women Under Various Economic Systems, Women and Education, and Field Experience. In addition to these courses, the Women's Studies Program will include a research center, a publications center, a recruitment and tutorial center, a community center for women, a childcare center and a cultural center.

What You Can Do

The women who founded the Women's Studies Program are excited and basically optimistic about the program but faculty positions and the operating funds are being threatened. They urgently need your support. Please send letters and telegrams immediately registering your concern for the program to: Malcolm A. Love, President, San Diego State College, San Diego, California 92115.

Right Wing Attack

CHICAGO--A calling card of red paint and a stolen mailing list was the fate of La Dalores Women's Liberation Center at Orchard and Armitage. La Dalores is involved in doing a day care center, fighting for free abortion on demand and runs a Marxist study group. Their landlord is trying to evict them, after they stopped paying rent because he wouldn't do repairs. A lot of building code violations in the building go unreported because of collusion between their landlord and the city aldermen. (Chicago Seed)

Women's Liberation Films

American Documentary Films, Inc. is a non-profit educational organization specializing in films and audio tapes which deal with current social problems. They have tapes and films on Women's Liberation. For their catalog, write 379 Bay Street, San Francisco Ca 94133 or 336 West 84th Street, New York, N. Y. 10024.

Sexist Poster Out

At Williams College in Williamstown Pennsylvania, which recently accepted its first women students, about 25 members of women's liberation raided a men's clothing store to protest the sale of posters that read: "When better women are made, Williams men will make them."

(The Spokeswoman)

Subscribe!!

Landmark Sex-Bias Suit

The Department of Justice filed a landmark sex-bias suit July 20 against Libbey-Owens- Ford, Inc., a Toledo-based glass-maker. The United Glass and Ceramic Workers of North America and its Local 9 in Toledo were also named as defendants. The suit, based on Title VII of the 1964 Civil Rights Act, seeks preliminary and permanent injunctions against the company and the union to require equal opportunities for women in hiring, job assignments, promotions, overtime work and seniority. The suit specifically charges that Libbey-Owens hires women for production jobs at only one of its five Toledo-area plants and then assigns then to "less desirable and lower-paying jobs" subject to a high frequency of layoffs. The suit also contends that labor contracts between the company and the Glass Workers Union shortchange women employees on seniority. Instead of basing seniority on total time with the company, it is based in certain jobs from which women have either been excluded or have had only limited access. M.B. Burwell, vice president of employee relations for the company, blamed the trouble on the conflict between federal law and the Ohio Female Protective Law which requires special conditions for female workers, including hours limitations. Libbey-Owens employs about 5,400 persons, of whom only 200 are women!

(The Spokeswoman)

'UNITE'—Sign on Statue of Liberty was placed by women's liberationists in New York to protest the "hypocrisy that woman represents liberty." ith Wirephoto

N.A.M. Picket

The National Organization of Women organized a picket line of over 100 women starting at 8 AM July 30th in front of the main entrance of the Biltmore Hotel to protest the National Association of Manufacturers' conference on federal contract guidelines being held there.

Employers of over 200 persons had been invited to listen to a panel of speakers from the Office of Federal Contract Compliance regarding the guidelines and to ask questions about them. NAM had arranged the talks to be carried over closed circuit TV between 14 major U.S. cities each linked to the Washington, D.C.-based panel. In each of the cities the local N.O.W. chapters also had pickets in front of the conference sites.

The guidelines provide that any employer granted a federal contract must satisfy the U.S. government that minority groups--blacks, browns, etc. must be hired and promoted according to an acceptable timetable. But Secretary of Labor Hodgson had sent out an order which said that failure to include women in plans for affirmative hiring programs will not make government contracts "unawardable".

Some of the picket signs read: SEXISM IS TO WOMEN WHAT RACISM IS TO BLACKS, NIXON DEGRADES WOMEN, NO WOMEN--NO CONTRACT, NIXON LABOR DEPARTMENT IS SEXIST. They were carried not only by NOW members but by other Women's Liberation members and sympathizers, including one male.

Media coverage was interesting. The KFI reporter asked for NOW literature for his wife. Channel 7 focused on the legs of marchers and commented on their muscular calves. Channel 4 called the women "secretaries or stenographers". A reporter commented that he didn't think so many women would show. A TV photographer said: "We'd better get out of their way, they're equal now."

Hotel guests entering were startled, curious and some openly supportive. Men gathered in small groups around the line and looked on in a half-sneering, half-smiling way. Some of their comments were "If a woman wants my job, she can have it now." "I'd like to put all you women in the army." From a Japanese man: "This would never be allowed in Japan."

Some unsympathetic comments also came from women: " Women should go back to their stoves." "You're a bunch of silly asses." "I'd like to see some of you dig a ditch." The last remark was said by an older women just before she entered her chauffered limousine.

But there were favorable comments too. A man said, "I go along with you." A woman commented that she was bitter because she'd worked for a company for 25 years and when a treasurer was to be appointed they chose a 5 year man over her. She hoped the NOW efforts would change things for all women.

When the picketing ended at 9:15 AM, Virginia Carabillo, president of the local NOW chapter and Danica Henniger of the Employment Task Force went into the conference where they were permitted to register and listen to the panel. They also got some questions asked of the panel about sex discrimination and talked to employers.

Evidently the action was successful because the next day Secretary Hodgson said he'd issue new guidelines and timetables that would cover women in federalcontracts.

(Thanks to fact-gatherers Fran and Frances)

Photos by Lenore Youngman

NAACP Resolutions

The National Convention of the NAACP, held in Cincinnati, Ohio, June 28, to July 4, passed a number of resolutions which reaffirm its support of equal rights for women. These resolutions cover internal affairs of the NAACP, civil rights of women, and programs for working women.

The National Board of Directors was directed to establish a special national committee to make recomendations on how the NAACP "may improve its commitment to and practice of equal rights for women," including "equitable female representation on the Board of Directors."

On civil rights of women, the Convention resolved that the NAACP implement six specific recommendations:

That all Federal programs include an equitable number of women and men in their staff and in the particpants.

"That the Office of Federal Contract Compliance guidelines on sex discrimination be expanded to include goals and timetable." These guidelines, effective June 9, 1970, unlike the earlier guidelines relating to racial discrimination, do not include any specific goals for the employment of women by federal contractors, nor do they give any timetables or time limits for the achievement of equality of opportunity for women.

"That to the extent not already done, data collected by the Federal Government include collection, tabulation, and publication of economic data by sex."

"That women receive equal pay for equal work.

"That the Fair Labor Standards Act be extended to cover every job within reach of Federal authority...All employees, including domestic workers and all other workers in the United States should be paid not less than the Federal minimum wage; the equal pay provisions should be extended to executive, administrative, and professional employees.

"That Title II of the Civil Rights Act of 1964 be amended to include sex," to prohibit discrimination on the basis of sex in public accomodations.

F.E.W. Not Enough

A rally for "A Possible Dream--Equal Rights for Women" will be held August 26 at noon in Lafayette Park, Washington, D.C. The rally is sponsored by Federally Employed Women, Inc., a non-profit organization founded in 1968 to end sex discrimination in government services and to increase job opportunities for women.

The rally will mark the 50th anniversary of the date the 19th Amendment went into effect. FEW has invited women's organizations and all Congresswomen to join in the rally. Congresswoman Shirley Chisholm (D-NY) has already agreed to speak there.

FEW has also asked the President to request the heads of all Federal agencies to declare August 26 as "Federal Women's Day". Program coordinators in each agency are being asked by FEW to set up discussion groups on that day to evaluate the lack of upward mobility for women.

FEW has also called on the President to issue an appropriate proclamation for August 26. Even tho the female government workers cannot strike, FEW is in full accord with the struggle of women everywhere in their demand for full rights under the Constitution. (But women's liberation involves much more than getting a share of the economic pie in this system. Top jobs are too often dull and exploitative and the Constitution, with only one law that applies directly to women, is a document written by rich white males to ensure their own power. That's NOT what women want.E-W)

Dymally Bills

SACRAMENTO--The Senate Fiance Committee has approved Senate Bills 907, 1072, and 1203.

Senate Bills 907 and 1203 would start immediate action to end discrimination in employment of women in staff positions, faculty, and administration at the University of California and the State Colleges.

Senate Bill 1072 would change the textbooks to portray men and women functioning in all roles.

Senate Bills 908 and 1147 were held in committee-for all effects and purposes they are dead for this year.

These bills will reach the Senate floor soon. In order to pass them, we need phone calls and letters to every senator.

The bills will go next to Assembly Education Committee. Please start contacting members of Assembly Education Committee, especially if you are in their district. The members are:

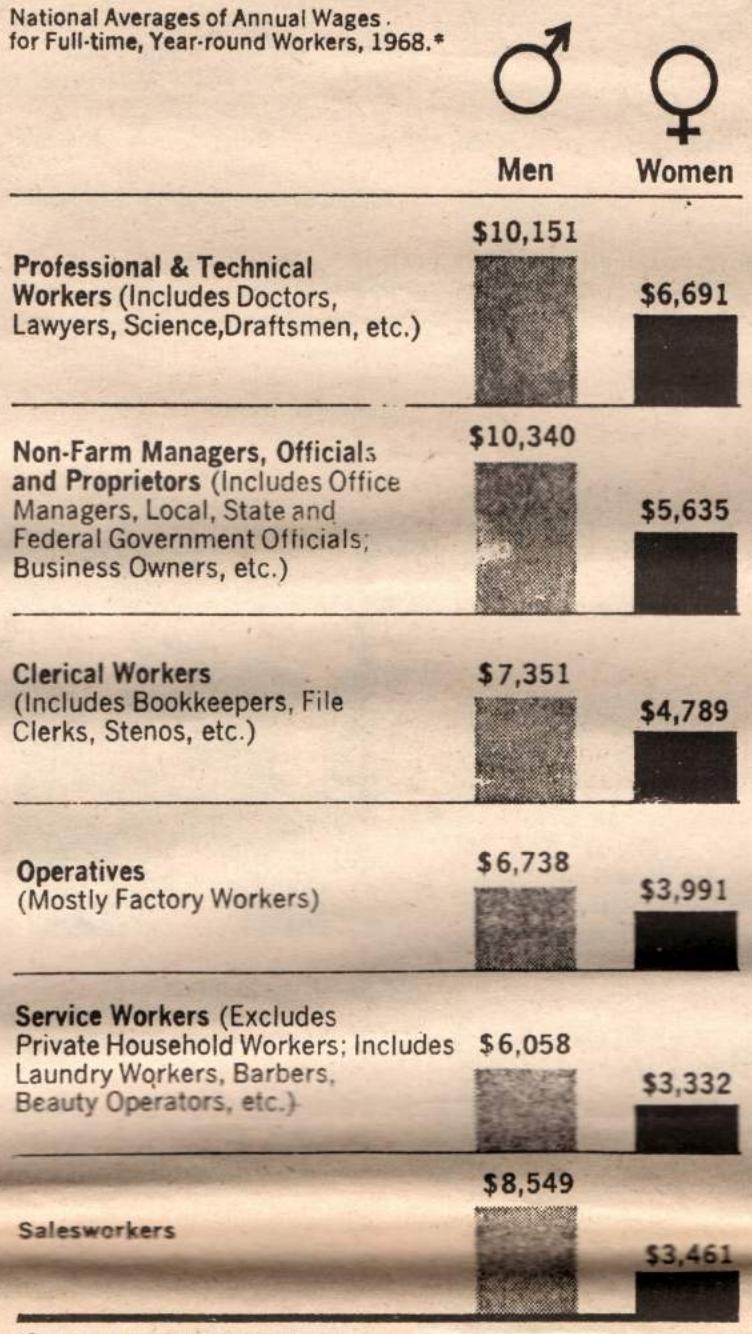
Victory V. Veysey (Chairman)...Riverside, Imperial, Leroy F. Green (Vice-Chairman)... Sacramento, Willie Brown, Jr...San Francisco, Robert H. Burke..Orange County, William Campbell...Los Angeles, John Collier...Los Angeles, Kenneth Cory...Orange County, Earle P. Crandall..Santa Clara, James W. Dent...Contra Costa, John F. Dunlap...Napa, Solano, March K. Fong...Alameda, Bill Greene...Los Angeles, Jerry Lewis...San Bernardino, Newton R Russell;;; Los Angeles, Leo J. Ryan...San Mateo, John Stull...San Diego, and John Vasconcellos...Santa Clara.

NEW YORK--The ACLU charged ABC News with "unlawful discrimination in employment" and called for an investigation by the NYC Commission on Human Rights. Of 250 workers at ABC News, only 50 are women. Of these 50, 33 are secretaries and 7 are researchers--both positions being at the bottom of the job hierarchy, despite the fact that in many cases the education, experience and interests of the women are no different from the ABC men.

Women's Rights and

Double Standard: Men's Wages Much Higher Than Women's

National Averages of Annual Wages for Full-time, Year-round Workers, 1968.*



(Source: Women's Bureau) * Latest figures available

Women's Liberation doesn't make sense unless it is placed in a larger context. Thiscontext must be both an attempt at a vision of the future, and also, and more importantly, a critique of the present society and an idea how it might be changed. Far -reaching changes are already occuring in this country for better or worse; women mustfigure out what's happening and how we fit in. In other words, we need an analysis and program of our own and we need to build it from the ground up, in terms of problems we face in everyday life.

At present there are two national movements of women in America--women's rights and women's liberation. NOW (National Organization for Women), led by Betty Friedan, wants to complete the civil rights movement began by the suffragists to give women equal opportunities with men in all areas of life. Women's Liberation is more radical in two ways: we don't believe such a limited program will ever get anywhere and even if it could, we want NEW ways of life, not just an equal partof the old. It is the difference between a reform movement and a revolutionary movement to change society. What do these differences mean in practice?

In practice, Women's Liberation supports and fights for equal rights for women in all areas of life--day-care, birth-control and abortion; equal pay, equal opportunity, and equal benefits. But we also realize that in a society such as the U.S. in the 20th century, such demands for equality are extremely radical, in fact, revolutionary, a threat to existing ways of looking at the world. So Women's Liberation goes beyond equal rights, puts it in a broader context and advances the concept of "liberation" to express what we mean. In contrast to a program of equal rights, Women's Liberation believes that:

(l) changes in the condition of women depends on basic changes in society, its values and institutions. If women don't come to understand this and move beyond a conern for just their own problems, they will be continually frustrated and their movement will fall apart.

2) the content of manywomen's rights issues--"equal pay", "equal opportunity to make it" will appear as gut issues only to a minority of women. This is because the demand for equal participation in the working world is being raised at the same time that the nature of work and attitudes toward it are changing rapidly. Other women's rights issues--day- care, abortion, birth control--remain gut issues affecting all women and the general quality of life.

3) women should not look to legislation to change their lives. The dynamic of our movement will be to change our own lives and the institutions that oppress us. Mostof this will take place outside Congress and the courtrooms.

The concept of "women's rights" expresses one way of looking at the position of women in our society; the concept of "women's liberation" expresses another. To summarize the differences, women's rights wants to "bring women into full participation in the mainstream of American society now." (to quote from NOW's national statement). Women's Liberation believes that the nature of American mainstream society--competitive, profit-oriented, wasteful--will attract few women to want full participation in the first place and would not be capable of absorbing such participation without profound disarray in the second place. Women's rights identifies itself as a civil rights organization and like other such movements points to a solution within existing institutions. In this view, there is nothing wrong with American society except that it excludes significant groups from particip ation in its benefits.

In contrast to NOW's concrete list of legislative proposals, Women's Liberation appears vague because it talks about solutions which aren't apparent to most women, solutions which don't exist at all in anything we can point to in the U.S. Yet this problem should not be surprising when we consider that it has been this very lack of alternatives that has kept women in their place for so long. If you are unable to imagine what freedom might look like, then you are basically powerless. You are powerless because what power is all about is the ability to define alternatives, to set the limits of the world of possibilities. Most people in this society are powerless because they accept the alternative solutions laid down for them and have even lost the ability to envision new ways. Thus democracy in the U.S. means voting in elections and choosing between two candidates put up by the party apparatus, candidates who strive to avoid controversy and do not differ significantly in outlook. For women, the choices laid down are career or family; no one thinks of defining the situation differently. We move in a world of close horizons, where narrowchoices are set down and so strictly maintained by society's institutions and values that large numbers of women can escape only by changing society itself.

We have made two basic contentions about a program of women's rights--that women will not respond to an appeal to live the kind of lives they see men living and that if they tried to do so in large numbers, they would cause a crisis in society. The two reasons are interconnected. Women may feel rage about the snubs, injustices and economic exploitation they suffer, but if the only alternative is little better, involves great risks and proves terribly difficult, there will be little incentive to act. As we shall see, women will get little return on their efforts to make it in the job market. And they probably won't want to put out the effort either because they know that their husbands are not getting that much satisfaction from their jobs. The women's rights movement will never get anywhere then, because women will never risk what assured positions of security they do have and move for anything less than NEW LIVES.

Women's rights is caught in the dilemma of alternatives. If they do not make a fundamental critique of society, if they do not think in terms of creating new concepts of work, masculinity and femininity, then they are left with only two alternatives--the present male and female life styles. With these two bad solutions, women will never be able either to define their problem or envision a solution. The NOW people sometimes talk as if society will somehow change by itself and evolve into something entirely new as more groups demand equal rights. In order to disprove this contention and make clearer our argument for fundamental change, let us analyze the program of women's rights and how it is related to present institutions.

It is hard to understand an economic system when you are in it as it is to imagine new choices, so the following remarks must necessarily be sketchy and without proper documentation. One basic thing about our economic system is that it is based on profit. The criterion of whether or not something will be produced is how much profit it will net, not whether someone needs it. These decisions about production are made by individuals and boards of directors ofthe corporations. This group is surprisingly small--1% of the population owns 43% of private wealth and 63% of investment assets. It is true that people elect a government and this government spends taxpayers money on those socially necessary items which aren't profitable like cancer research or public education. Government allocation of resources to projects in the federal interest such as control of air pollution has definite limits. Government can neither drain funds from corporations nor compete with them on a large scale without hurting U.S. business on the world market and consequently slowing down the entire economy. Without putting any value judgment on the system we have, it is apparent that it sets certain limits to our choices, it sets definite alternatives within which power and goods are allocated. In the same way that society's values act as blinders to shut out new possibilities, economic insitutions channel men's activities and priorities into certain set molds.

Some people point out, however, that certain changes in life styles have been occurring within this system among segments of the population such as youth, blacks, and some women. Changes have occurred but those that have taken place have occ curred among groups which are marginal to the system. Could the majority of working men and women in this country, with their families and their bills, begin living in new ways without clashing head-on with a system geared for profit rather than needs? The problems are apparent when we analyze the situation of women.

Let's take the program of women's rights and see what it would mean in terms of available alternatives. This program aims at creating a situation where women can enter the economy on a full scale like men. There are three main proposals: (l) eliminate pay differentials,

(2) eliminates women's position in the menial jobs--either by eliminating these jobs or letting men equally fill them, (3)

set up enough day-care centers so that the working woman doesn't have to transfer the work to another woman, a hired domestic. Women's Liberation believes that women should struggle for these just demands but believes also that women should realize that accomplishing these three tasks alone would call for a major change in American society.

The first problem with the program is its assumption that it will appeal to most women. Do most women want to enter the competitive job world at the present time, even if they could do so on a basis of equality with men? Statistics show that of the l/3 of women who work, over 2/3's of them must work out of economic necessity. If women who do not work are dissatisfied with the quality of their lives, most also will know that to "go out and get a job" is no solution to their problem. In the first place, there are not enough interesting, creative jobs to tempt women who don't have to work. Typing in a crowded office is not freedom and this is the choice many women have. Secondly, the way the labor market is developing tends to shut women out. What is happen ing is a rapid elimination of unskilled labor--many jobs in the last ten years--at the same time that very highly skilled technical jobs are opening up. This is true even in the so-called service areas; there are the clerical jobs and the professional degree jobs. In order to participate in any meaningful way in the job market, women will have to have the time, money, and determination to get the higher degrees. On the less skilled level, there are not enough jobs to accomodate even the white males who need them. The rest--women, teenagers and minorities--are kept out, minorities being blatantly discriminated against, women and youth given their own subculture to keep them busy.

The accent for the future is on fewer jobs with greater productivity. With grater emphasis on consumption, work

has lost some of its absolute value to status achievement th ru interesting life styles. (And new life styles by themselves do not change our system of deciding what to produce--bombs or hospitals). Experts thus point out that with more automation in sight, women's efforts to get more jobs is a backward step. Women are again left with two unhappy choices. Since neither traditional housewifery nor getting a job is a satisfactory solution, we must talk in terms of new alternatives--of creative work (wherever it takes place), of filling society's vast social and cultural needs and not in terms of existing jobs and priorities.

What about the 1/3 of women who already work? Will they be able to equalize their conditon without fundamental change?

(1) Equal pay: There is a greater differential between male and female wages than between black and white. Twnety percent of women who graduate from college can find only semi-skilled or unskilled work. When a man gets his B.A. he can be trained by a company; a woman is usually given a typing test. Gal Friday may be doing the equivalent of a man, but she will always get paid less for it. Other professions such as teaching and social work have traditionally been held at low wages as a whole because they are dominated by women. Since women are 1/3 of all who work, to equalize their pay (to give themthe same rating and pay when they do the same work that a man does) would cut deeply into profit rates. To do this slowly over a 10 year period might be theoretically possible. Yet women's special position in the economy gives her no levers of power to force such a change. Such a scheme of paying equal wages for the same work is virtually impossible given our present values and the already articulated and crying needs going unfulfilled such as rebuilding the cities and purifying the air.

(2) Woman's position on the bottom: the real nitty-gritty of inequality comes in the kinds of jobs women occupy--31% are in secretarial or clerical work, 54% in service jobs, and only 13% are professional (and these are mostly teachers). It has been possible for some time to automate many menial jobs out of existence but with present wage-scales, it may not be worthwhile. If these jobs were well-paid they would probably disappear. But can we at least end the relegation of people to menial, low-paying jobs on the basis of sex and color (janitors and secretaries are easily identifiable)? Could men and women equally occupy the jobs at the bottom? (a strange kind of freedom and equality). Whenever you try to change just one area of discrimination against women, you are immediately required to tamper with other areas. Here you run up against the whole problem of attitudes and roles. The idea of a female authority with a male secretary threatens our whole conception of Western civilization! Women are trained to be passive and dependent and men aggressive; until this has changed (which involves an entire new human way of looking at life) such solutions to inequality are unthinkable.

Just giving women equal rights in the economy, then, would cause profound change. It has been estimated that the gap between men's and women's wages is several billions of dollars each year, to take a conservative estimate. These billions are essential for keeping profit rates up and the whole economy functioning smoothly. What's good for General Motors is not necessarily good for women.

(3) Day-care centers: this third area of equality is considered one of the most important by both women's rights and women's liberation. Child rasing is at the heart of any change in women's position. At present, the demanding and time-consuming job of child-raising is the responsibility and work of women. This means that working women realy have two jobs-- their forty-hour week plus their responsibilities for home and children. So in order that women can have home and family and also have time for work or other activities, can have what men naturally consider their own right, we need day-care centers.

The problems involved in getting good daycare centers all over the country point up women's weak position in economy and society. Women are marginal. We make up tens of thousands of small, private, sub-societies called the family which are connected to mainstream society thru men. (Many women are family heads, of course, but we are speaking about the usual and also the ideal situation which is supposed to be the fomula for happiness). Women continue to perform and be responsible for the private, individual tasks, each in her own home. I use the words "be responsible for" intentionally. Women often contribute to the family income and husbands help their wives aroundthe house, but each has a sphere for which he or she is held responsible. The material basis for the inferior status of women, therefore, is that in a society in which money determines value, women are a group who do their important work outside the money economy.

Being largely outside it, women have little power to change society. And the kind of changes women want involve enlarging that part of the economy which is socially necessary but not profitable, where human values must predominate over monetary ones. Day-care centers are not going to be profitable. They will fulfill their function only if they are free, based on the idea that society has just as much responsibility in providing safe, healthy environments for young children as it does in providing free education. Ironically, free education developed out of the needs of the developing capitalist economy for educated workers. There is no such need by the system to free women. There is, as we have seen, every need to push her back into the home. And this need to keep her tied down is institutionalized in job positions, schools, and a general lack of facilities for women; it is perpetuated in the folklore which is drilled into all of us. It is a vicious circle. Women don't get good jobs, the script goes, because they will just leave to get married. Women may do just that because wages are low, promotions slow, and children take so much time. A woman has to bear responsibility for the faults of an entire system which never gives her a chance and convinces her from an early age that she will never be anything but wife and mother anyway.

The system must be seen as a whole: since the depression and World War II, the U.S. economy has maintained itself by exporting capital in vast amounts around the world and by maintaining a tremendous arsenal of weapons. We have spent one trillion dollars on military expenditures since 1945 and $25 billion of that was obsolete as soon as it was produced. Once the war in Vietnam is over, so we've been told, we will have to spend the hundred billion surplus on the military weapons that were deferred because of the war. It is useless to think that women are going to get what they want and be able to live as full human beings without facing and dealing with this ridiculous system of waste.

Let's make something else clear. When we speak of "society" assuming responsibility for the care of children, we are not talking about the government taking over more areas of life. A giant, impersonal welfare state will not be able to bring about the human society we would like. Women must ally with others who see that what we call a cultural revolution-- new relationships between people and a better quality of human existence--must include a planned economy, one in which people can plan for their own needs without being bo und to a mechanism of profit to generate wealth. This would probably be some form of socialism. Socialism has been ruined as a word; it has too many meanings. We certainly do not want to model ourslves on any existing societies or any underdevl oped countries which have had to dispense with many personal freedoms in order to industrialize. We aren't talking about some foreign export. It must be some kind of economic democracy which we as Americans create for ourselves in order to fill our own needs. The point is not to adopt a rigid doctrine; we want to explore all kinds of new ways of living. But the Women's Liberation Movement considers itself part of the radical tradition. We look to profound changes in society and economy as a necessary part of the revolution in human relationships.

One way this might come about is if women began demanding day-care centers from all sorts of institutions, especially corporations. These day-carecenters would be democratically controlled by the parents and since they would be located at work, parents could take time off from work to play with their children. This would interfere with the demands of production and it would cost lots of money. In fact it would be against the whole ethic of profits forthe few. It would be an assertion that the wealth produced by the many should go to them and not to the few. It would be the beginning of a demand not for higher wages and more benefits but control by working people of their own lives and the enormous wealth of this country. (Women's Liberation, Kansas City)

Profile in Oppression

J. M., married for 19 years, 4 children, divorcee. Awarded child support and $1.00 per year alimony. Husband slipped behind in children's support, then notified J he was disappearing forever from her life and asked her to "take good care of the girls". J then went to Child Support Section of D.A.'s office but they failed to locate him.

On Christmas Eve J received a call from a local finance company. They wanted to locate her former husband who'd borrowed a large sum of money from them in November of the preceding year--the month in which she'd received her final decree. J said she had no idea where he was.

Months later, the company called again. They told J that three days after moving out her husband had borrowed $300 from them. He'd represented himself as separated and pledged J's belongings as collateral, claiming they were merely "stored" in her house. The company wouldn't give her an inventory of the items, but they held her responsible for his debt--$2400 was mentioned, tho these items are worth far less than that. They expect J to give them these possessions tho she has toldthem they were awarded her in her divorce decree and furthermore, she no longer owns them.

J knew nothing of her husband's loan. It was made without her knowledge or consent. He never mentioned it in the divorce proceedings.

J is unemployed at the moment. Her salary when she works is small because she was out of the job market for so long. She has been going to school to upgrade her skills. She has no way of paying back the "loan". Is it fair she be liable for an ex-husband's debts?

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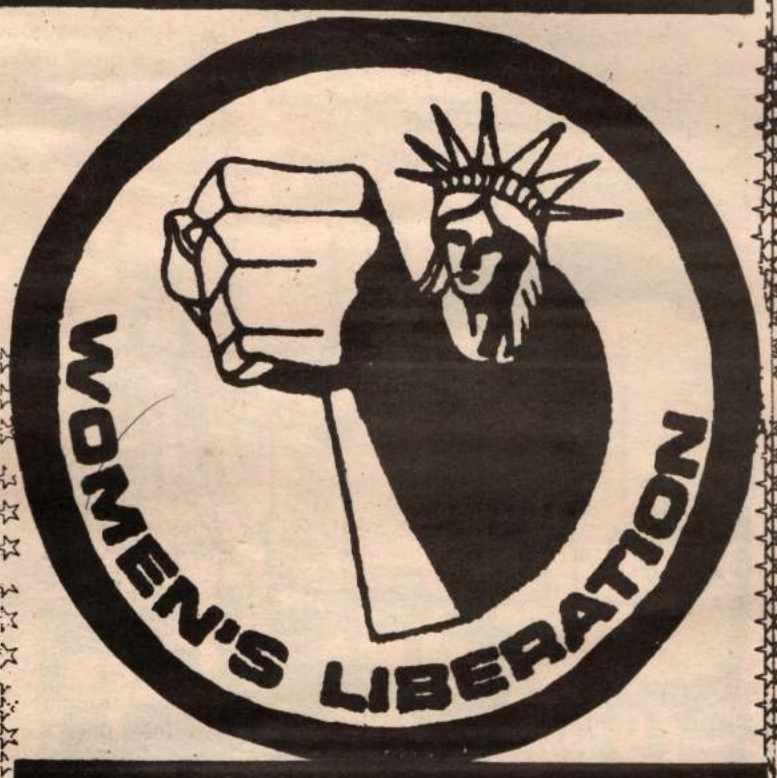
Oh, hard is the future of all womankind
She's always controlled, she's always confined
Controlled by her parents until she's a wife
then slave to her husband the rest of her life.
Applachian folk song.

Women's Liberation,



What is The Difference?

Linda Phelps

The Doll's House

BEVERLY JONES

PART 2

SR/ *"Some day all this will be yours."*

The pregnancy presents to the world visible proofof the husband's masculinity, potency. This visible proof shores up the basic superstructure of his ego, the floor beyond which he cannot now fall. Pathetically his stock goes up in society, in his own eyes. He is a man. He is grateful to his wife and treats her, at least during the first pregnancy, with increased tenderness and respect. He pats her tummy and makes noises about mystic occurrences . And since pregnancy is not a male thing and he is a man, since this is cooperation, not competition, he can even make out that he feels her role is pretty special.

The wife is grateful. Her husband loves her. She is suffused with happiness and pride. There is at last something on her side of the division of labor which her husband views with respect, and delight of delights, with perhaps a twinge of jealousy.

Of course, it can't last. After nine months the child is bound to be born. And there we are back at the starting gate. Generally speaking, giving birth must be like a bad trip with the added feature of prolonged physical exhaustion.

Sometimes it takes a year to regain one's full strength after a messy Caesarian. Sometimes women develop post-parturational psychosis in the hospital. More commonly, after they have been home hile they develop a transient but recurring state called the "Tired Mother Syndrome." In its severe form it is, or resembles, a psychosis. Women with this syndrome complain of being utterly exhausted, irritable, unable to concentrate. They may wander about somewhat aimlessly, they may have physical pains. They are depressed, anxious, sometimes paranoid, and they cry a lot.

Sound familiar? Despite the name one doesn't have to be a mother to experience the ailment. Many young wives without children do experience it, particularly those who, without an education themselves, are working their husband's way thru college. That is to say, wives who hold down a dull eight or nine hour a day job, then come home, straighten, cook, clean, run down to the laundry, dash to the grocery store, iron their own clothes plus their husband's shirts and jeans, sew for themselves, put up their hair, and more often than not, type their husband's papers, correct his spellingand grammar, pay the bills, screw on command, and write the in-laws: I've even known wives who on top of this load do term papers or laboratory work for their husbands. Of course, it's insanity. What else could such self-denial be called? Love?

Is it any wonder that a woman in this circumstance is tired? Is it any wonder that she responds with irritability when she returns home at night to find her student husband, after a day or half day at home, drinking beer and shooting the bull with his cronies, the ring still in the bathtub, his dishes undone, his clothes where he dropped them the night before, even his specific little chores like taking out the garbage unaccomplished?

Is it any wonder that she is tempted to scream when at the very moment she has gotten rid of the company, plowed through some of the mess, and is standing in a tiny kitchen over a hot stove her husband begins to make sexual advances? He naively expects that these advances will fill her with passion, melting all anger, and result not only in her forgetting and forgiving but in gratitude and renewed love. Ever hear the expression, "A woman loves the man who satisfies her"? Some men find that delusion comforting. A couple of screws and the slate is wiped clean. Who needs to pay for servants or buy his wife a washing machine when he has a cock?

And even the most self-deluded woman begins to feel depressed, anxious, and used, when she finds that her husband is embarrassed by her in the company of his educated, intellectual, or movement friends. When he openly shuts her up saying she doesn't know what she istalkingabout or emphasizes a point by saying it is so clear even his wife can understand it.

He begins to confuse knowledge with a personal attribute like height or a personal virtue like honesty. He becomes disdainful of and impatient with ignorance, equating it with stupidity, obstinacy, laziness, and in some strange way, immorality. He forgets that his cultivation took place at his wife's expense. He will not admit that in stealing from his wife her time, energy, leisure, and money he also steals the possibility of her intellectual development, her present, and her future.

But the working wife sending her husband through school has no monopoly on this plight. It also comes to those who only stand andwait--in the home, having kiddy after kiddy while their husbands, if they are able, learn something, grow somewhere.

In any case, we began this diversion by saying that women who are not mothers can also suffer from the "Tired Mother Syndrome". Once a mother, however, it takes on a new dimension. There is a difference of opinion in the medical and sociological literature with regard to the genesis of this ailment. Betty Friedan, in the sociological vein, argues that these symptoms are the natural outgrowth of restricting the mind and body of these women to the narrow confines of the home. She discusses the destructive role of monotonous, repetitive work which never issues in any lasting, let alone important achievement. Dishes which are done only to be dirtied the same day; beds which are made only to be unmade the same day. Her theory also lays great emphasis on the isolation of these women from the larger problems of society and even from contact with those concerned with things not domestic, other than their husbands. In other words, the mind no more than the body can function in a straight jacket and the effort to keep it going under these circumstances is indeed tiring and depressing.

Dr Spock somewhat sides with that theory. The main line medical approach is better represented by Dr. Lovshin who says that mothers develop the "Tired Mother Syndrome" because they are tired. They work a 16 hour day, 7 days a week. Automation and unions have led to a continuously shortened day for men but the work day of housewives with children has remained constant. The literature bears him out. Oh, it is undoubtedly true that women have today many time-saving devices their mothers did not have. This advantage is offset, by the fact that fewer members of the family help with housework and the task of child care, as it is organized in our society, is continuous. Now the woman puts the wash in a machine and spends her time reading to the children, breaking up their fights, taking them to the playground, or otherwise looking at them. If, as is often said, women are being automated out of the home, it is only to be shoved into the car chauffering children to innumerable lessons and activities, and that dubious advantage holds only for middle and upper class women who generally can afford not only gadgets but full or part time help.

One of the definitions of automation is a human being acting mechanically in a monotonous routine. Now as always the most automated appliance in a household is the mother. Because of the speed at which it's played, her routine has not only a nightmarish but farcical quality to it. Sometime ago the Ladies Home Journal conducted and published a forum on the plight of young mothers. Ashley Montague and some otherprofessionals plus members of the Journal staff interviewed four young mothers. Two of them described their morning breakfast routine;

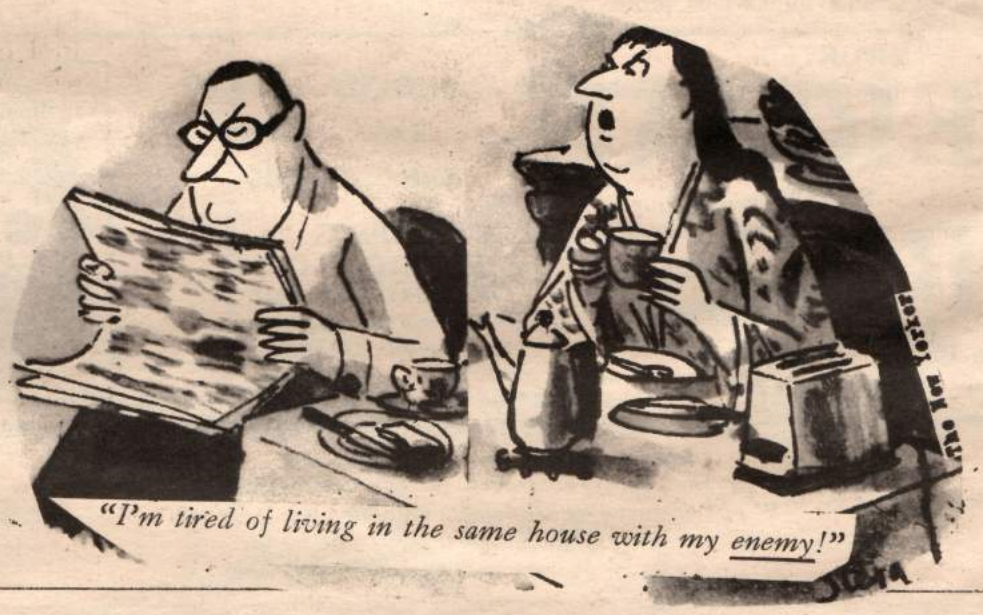
One woman indicated that she made the breakfast, got it out, left the children to eat it and then ran to the washing machine. She filled that up and ran back to the kitchen, shoved a little food in the baby's mouth and tried to keep the others eating. Then she ran back to the machine, put the clothes in a wringer and started the rinse water.

The other woman stated they had bacon every morning so the first thing she did was put the bacon on and the heaterfor coffee. Then she went back to her room and made up the bed. "Generally, I find myself almost running back and forth. I don't usually walk. I run to makethe bed." By that time the pan is hot and she runs back to turn the bacon. She finishes making the children's breakfast and if she is lucky, she gets to serve it before she is forced to dash off and attend to the baby, changing him and sitting him up. She rushes back, plops him in a little canvas chair, serves the children if she has not already done so, and makes her husband's breakfast. And so it goes throughthe day. As the woman who runs from bed to bacon explains, "My problem is that sometimes I feel there aren't enough hours in the day. I don't know whether I can get everything done."

(Toward a Female Liberation Movement)

"You say you're only a housewife, and I say what do you mean, 'only'?"

"You're not even trying to live happily ever after!"



"I'm tired of living in the same house with my enemy!"

The Feminist Touch

A WOMEN'S LIBERATION MAGAZINE

Zelda: Mined, Muted, and Mutilated

Kay Loveland

ZELDA by Nancy Milford. Harper & Row, 1970. $10.00.

"...it's very difficult to be two simple people at once, one who wants to have a law to itself and the other who wants to keep all the nice old things and be loved and safe and protected."--Zelda Fitzgerald.

Zelda, the new biography of Zelda Sayre (Mrs. Scott Fitzgerald), chronicles her struggle to be "two simple people at once," and every woman who has confronted within herself the same conflict between her desire to be independent and her conditioning to be dependent will feel a strong bond of identification with her. Author Nancy Milford says she did not write the book to comment on the plight of American women, but the biography speaks poignantly, often through Zelda's own words, of the psychological and sociological obstacles women face when they try to be more than simply wife and mother.

Because Zelda was an audacious, flamboyant woman, married to a celebrated man, her struggle and failure to find an identity separate from her husband take on an epic quality which seems to set her experiences apart from those of ordinary women. Not all women who try to achieve their own identity against great odds go mad, as Zelda did, but their frequent failure to find themselves is tragic. Zelda seems to me the embodiment of that tragedy.

Zelda grew up as a Southern belle in Montgomery, Alabama, and, as the author says, to be a Southern woman in those days was to be a "nigger". (It's different today. At least the blacks are being liberated.) "Women were expected to be submissive, if not passive. The southern belle had certain prerogatives that her more ordinary sisters were not granted, but she had won these by her beauty, her spirited veneer, and her ability to manage men without seeming to do so. The art of dissembling became a valuable social asset for a girl. (In this respect the white Southern woman's position was remarkably similar to the Negro's.)"

Brought up in genteel Southern society, Zelda was conditioned to the scale of values which placed utmost importance upon dating. School, ballet lessons, fell by the wayside as Zelda was courted every night by a number of beaux. It was more important that she find a husband than prepare for a career. Perhaps she never would have achieved distinction as a dancer, but one wonders what she might have accomplished if she had insisted on continuing her lessons at the expense of a few beaux.

Zelda Fitzgerald: blazing flight, blazing fall

Unfortunately, altho Zelda perceived the undesireable effect of the Southern woman's upbringing ("All women love to fancy themselves suffering-they're nearly all moral and mental hypochondriacs."), she never saw quite clearly enough how she herself how been programmed, channeled, into a view of herself which contradicted her nature, stifled her growth and would eventually trap her in a destructive conflict. Like many women, she had been so brainwashed that she assumed women were innately inferior to men. As Scott put it in describing one of his many characters patterned on Zelda, "Women she detested... She once told a roomful of her mother's friends that the only excuse for women was the necessity for a disturbing element among men."

Even tho her strong will and sense of independence dictated otherwise, Zelda's self-disgust as a woman encouraged her acceptance of a subservient role. When she met Scott Fitzgerald, she put herself entirely at his disposal; she wanted to be used, to be looked upon as his adornment. She told him, "Don't you think I was made for you-- to be worn--I want you to wear me, like a watch charm or a button hole bouquet--to the world." At the same time, however, she wanted to be the ideal woman he created in his own fiction. Scott depicted this creature as independent and aggressive and said he was attracted to Zelda for those qualities. But he revealed how he was threatened by this conception of woman. Years after their marriage, he told Zelda, "I would like you to think of my interests. That is your primary concern because I am the one to steer the course, the pilot."

In spite of their beauty, fame, money, passion, their marriage was not happy ever after. Zelda grew less and less content with being Scott Fitzgerald's wife. She became more and more aware of her need for a life apart from his. She found herself in the classic situation. He had his work to sustain him, to give his life meaning. She had only him and felt his work in competition with her for his attention.

Perhaps for a time she was flattered that he mined her life and her experiences so thoroughly for his writing. (Scott considered her diaries his literary property, and when a magazine offered to publish them, he refused to let her accept because he wanted to use parts of them in his own work. He frequently lifted parts of her letters almost verbatim for use in his stories and books. She was the model for the majority of his heroines.) Eventually, tho, she must have begun to resent his use of her, especially when he tried to deny her the right to use the same material from their lives in her writing, on the grounds that he was a professional and she a fledgling. While she seemed to accept her secondary role, she must have felt some bitterness when stories she wrote appeared under his name or with him as co-author. Scott himself admitted that he had little or nothing to do with most of the stories she wrote, but that some of his short stories and one of his novels came almost entirely from Zelda's ideas. He once commented that he had to stop "Referring everything to Zelda..."

Because Zelda never completely escaped the feeling bred into her than a woman should not have too much ambition, she was never really able to accept her own desire and need for a serious career. Consequently, she settled for the facade of independence. To many Americans, she represented the liberated woman of the Jazz Age. She lived in the flamboyant style of the Twenties' flapper, and urged other women to follow. But her espousal of "flapperdom" as the route to women's liberation did not reflect a change in her low opinion of women, and was, in fact, based on the very prejudices which kept women in their place as objects for men's pleasure. To her, liberation meant "an application of business acumen to femininity: you created yourself as product and you showed yourself with all the flair of a good advertising campaign." Asked what she wanted their daughter to be when she grew up, Zelda revealed the contradiction within herself: "I think a woman gets more happiness out of being gay, light-hearted, unconventional, mistress of her own fate, than out of a career that calls for hard work, intellectual pessimism and loneliness. I don't want Scottie to be a genius. I want her to be a flapper, because flappers are brave and gay and beautiful." Undeniably, Zelda was unconventional in many ways, but this daring was tempered and held in check by an equally strong need to be socially respectable. She accepted the myth that a woman who was too serious, too intellectual would lose her femininity, and would most certainly be unhappy.

After almost ten years of being Scott Fitzgerald's wife, desperately struggling to find something which was hers alone, which gave her existence meaning, Zelda again took up ballet lessons. She was determined to be a Pavlova and she practiced obsessively. She revealed herself through the character of Alabama in her novel, Save Me the Waltz: "It seemed to Alabama that, reaching her goal, she would achieve that peace which she imagined went only in surety of one's self..." But she had started too late and, torn by the conflict between her need for independence and her dependence on Scott to confirm her identity, she broke. She was 30 years old--the age when many of us fully awake to the same conflict. For the next 18 years she spent her lifein and out of asylums, fitfully continuing her search. During those years, she wrote some stories and two novels (one published, one unfinished), but her writing stimulated her competitiveness toward Fitzgerald and, inevitably, in comparing her works to his, she felt inferior.

Scott did not help her in that regard. Being terribly protective of his own domain, he became furious at the inclusion in her novel of some of the

please turn to page 10

Leigh-Taylor

"YOUNG WOMAN"

ANN

It was a bright summer day outside, a day for laughing and watching children play. But inside, it was cool, close, full of warning and foreboding. Full of the hatred of men and the bone-deep strength of women.

I was at the Leigh-Taylor exhibition in Gallery 32 in Los Angeles. As I walked in, the stark portraits drove sunshine and play out of my mind. Here was anger, war, a guerrilla army of the oppressed gathering itself.

This is what 25-year-old Elizabeth Leigh-Taylor is saying. Her radical art demands for the world a mind-straining strength and purpose, not quiet passivity and aimlessness. But Leigh-Taylor is a leftist-- not a feminist--painting leftists, so there are contradictions in her subjects.

There is the "Guerrilla Woman," mouth set in determination, back straight under the weight of a rifle-with-bayonet and her freedom fight, jacket old and worn thru months of fighting. But at her side, a picture of a Black Panther "Sister," quiet and pregnant in a lace-trimmed maternity gown.

The portrait of the "Chicana" seems meant to convey the supple young toughness and pride of La Raza. But I saw only the shallowness of the unlined face, the faltering gaze, the sullen mouth. As a friend with me noted, she may have been the Recording Secretary for some revolutionary group, but she was never a leader of it.

The constrasting pictures of "pig" leaders of society are ironic in their power facades. The "Peace Keeper" is the pig-jowled uniformed male. The "Charity Matron" is supposedly his equal in evil. Yet he emanates danger, she is laughable; he holds power, she follows his bidding. But to Leigh-Taylor, a believer in the leftist

continued from page 9

same material he intended to use in Tender Is the Night. He accused her of purposefully trying to harm him and insisted that she cut certain parts. He persisted in reminding her that she was an amateur, who, tho talented in her own way, probably never would have been published if she had not been his wife.

The therapy Zelda underwent--at least in her first confinement--wasn't designed to help her gain independence. Instead it attempted to make her conform to the acceptable standards of feminine behavior, to adjust, in other words, to her role as Scott's wife. Nancy Milford writes, Zelda "may have exaggerated her sense of dependence on Scottin order to demonstrate to him and to herself how perfectly normal she had become, for part of Dr. Forel's cure had been a somewhat mysterious re-education of Zelda in terms of her role as wife to Scott. That may have instilled in Zelda a standard of normality against which she tried to measure herself. That it seems to have been foreign to her individual temperament and personality was not taken into consideration." (One of Zelda's later doctors saw that a central aspect of the Fitzgerald's problem was "the growing discrepancy between (their) ideas of the roles of husband and wifeand the part they were individually prepared (or able) to play." The Fitzgeralds were both trapped. They were destroyed as much because they could not escape society's rigid definitions of sexual roles as because of any fatal flaw within themselves.)

Zelda had lost the battle. Altho she would continue to search for a means of expressing herself, writing and painting in and out of hostpitals, she would be dependent for the rest of her life--on Scott until his death in 1940 and on her family afterward until her death in 1948. She had lost even the possibility of choosing her own life style. As she became stronger, she wanted to leave the asylum and to live with her mother in Alabama. She pleaded with Scott for some autonomy: "Altho..the probabilities are much against our ever having any life together again...you are persistent in not letting me have a chance to exist alone--and make my own orientation."

Two years after Scott's death she began a second novel, Caesar's Things, which she never finished. Nancy Milford says it is largely incomprehensible, but a sense of foredoomed tragedy permeates the writing. It is intensely, altho not literally, autobiographical and reveals Zelda's fatalistic view of her life and her recognition that the protective atmosphere she grew up in did not prepare her to deal with the outside world. She tells the story of a young woman who, scarred by a highly traumatic experience in her youth, is unable to change the course of her life or to control what happens to her.

In 1948 Zelda died in a fire at the asylum in North Carolina. Her ghastly physical death, trapped on the top floor of a building, parallels her spiritual destruction, trapped by a narrow view of herself as a woman which allowed her no channel for her tremendous energy and talent. Her belief that "a woman must be a goddess to direct her own life...." suggests her bitter awareness of how hopeless the effort was. Still, she struggled to be superhuman, and the struggle destroyed her.

****

Before I leave Zelda, I feel compelled to comment on Time Magazine's review of the book. Most of the reviews I have read in The New York Times, Saturday Review, Life, praise the book and seem to agree with the balanced view of the Fitzgeralds presented in it. It seems to me that one can only conclude from reading Nancy Milford's account that neither Zelda nor Scott can be assigned complete blame for the tragedies that befell them. Their neuroses and insecurities played on each other in disastrous ways.

Time, however, in its inimitable fashion, has assigned the blame and declared the truth: "By anybody's judgment, Scott Fitzgerald made a disastrous marriage." The review is stridently anti-Zelda. The article is so blatantly slanted that it is obvious the reviewer had made up his mind before he read the first page. Consistently he quotes Zelda out of contextso that what she says seems far more extreme than it actually was.

One of the reviewer's foregone conclusions is that "Zelda had no maternal feelings..." as if this were final proof of her worthlessness and the ultimate condemnation of her. Even if the statement were true, in an enlightened age it hardly makes her an ogre. But the fact that the reviewer feels compelled to make the point exposes society's deep-seated prejudice against a woman who doesn't yearn for children--she is, in society's eyes, less than a woman, hardly human, and certainly selfish and immature.

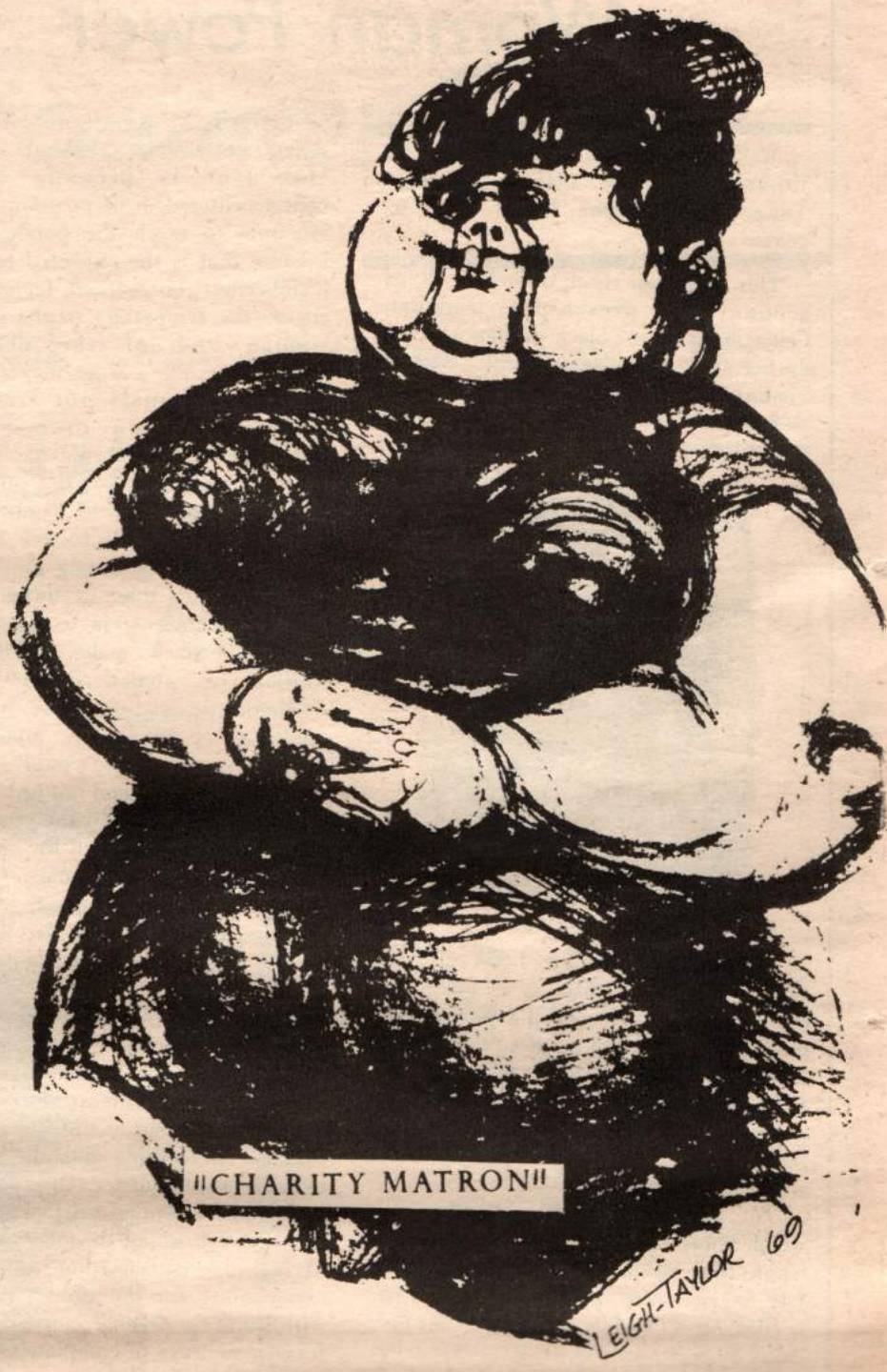
Certainly it is true that Zelda found many of the demands of motherhood stifling and she could not fit into the pattern of the ideal American mother, not an uncommon phenomenon for intelligent, lively women. But time and time again in her comments to Scott, to her doctors, to Scottie, Zelda revealed her concern and love for her daughter and her guilt over not having been a "proper" mother. Indeed, in a quote the reviewer lifts out of context to prove how decadent Zelda was ("My child is gone from the present--out of my life. If I approach her and her hair smells bad and I get nauseated--I just have to go away from her. I know her hair doesn't smell bad,but it makes me sick anyway."), she, in truth, is speaking most directly of her urgent concern. The comments, which Zelda made to one of her doctors in distress at her inability to control her outbursts, included much more: "Instantly I lose my temper when I get

Exhibition

male class view of society, she, too, is "the enemy". To feminists, tho, she is a sister to the "Guerrilla Woman," to the Asian "Young Woman," to each of us.

There were drawings of death's-heads, rising from their graves in world-shaking rage. The flame-orange reflections on the arms of the "Saboteur" stand in contrast with the hopeless-blue reflections on the "Beggar" and vis rage. Yet they both represent violence, the one against society, the other by society. Is there a difference in lives or deaths?

The power of Leigh-Taylor's involvement in humanity is overwhelming at times. This is clear in the reeling horror of the "Shot," felt or seen by the revolutionary woman. The woman--black, brown, yellow, it doesn't matter--is screaming as her dream of a new freedom crashes with her to the dust.



And in the background I hear Theodorakis' music of freedom sought and then defiled. No, it's not my imagination. The music from the movie "Z" is playing, the lilting call coming from the Gallery office. Soon Melina Mercouri's voice rings out: "WE WILL BE FREE AGAIN. WE WILL WIN!" It would have been melodramatic except for the faces my mind was embracing. The woman ~~was~~was "Shot", the women who have shot back, and one other prepared to shoot. She stands firm in her warm dress. One hand is on her hip, one hand is holding her gun. She could be of any nationality, age, or background. She does not seem a long-time guerrilla, but rather a woman working her field or feedingher family when "the enemy" came and she had to take up the gun. She is the strength her world is built upon, and her stance says, with La Pasionaria, "they shall not pass!"

These are people living in the maelstrom of revolution. And in the sunshine of a dream.

They are well-represented in Leigh-Taylor's art.

up. It's awfully unfair to my husband and child. It's destructive to her.. Our relationship has been very bad. In order not to think of her. I say I don't care about her. That's silly. Of course I care about her. But I give her nothing--have not for three years. It's torture to her. My child is gone from the present..."

Time's review is revealing of the kind of bias it brings to all its material. And it is frightening, considering its mass consumption. Time fears any challenge to the status quo and tries always to dismiss such challenges with flippant remarks that are cute, all-knowing writeoffs. Zelda threatens Time's image of the all-American woman, happy in her kitchen with her no-cavity children and fulfilled when her husband praises her coffee. Therefore, they set out to undermine Zelda's womanliness and to establish that she was simply a crazy lady. Her craziness, Time implies, is totally her fault. There is no suggestion that her marriage may have contributed to her breakdown.

Scott, in Time's review, isonlyto be pitied that he married this mad woman and allowed her to lead him to destruction. No mention is made of his jealousy of her, of his attempts to belittle her, of his penchant for frivolously squandering large sums ofmoney. The story is not one-sided, whatever Time may want us to believe. Certainly, no one can say with assurance that Scott Fitzgerald would have written much more, been much greater had he not been dragged down by Zelda. To say that is to ignore the enormous enriching influence she had on his work. Neither is it possible to know what Zelda might have done if she had not married Scott. She was a talented writer-- in a very special and individual way--and to label her as simply a crazy, irresponsible woman does her an injustice and serves to perpetuate the prejudices which have robbed women of their identity and dignity.

a warning

BUY-HER BEWARE! Watch out for cheap-jill publications that exploit women and our movement. To such are Julie Ellis' REVOLT OF THE SECOND SEX which is hurridly written and full of misinformation and Caroline Hennessey's I BITCH. She is billed as "the founder of B.I.T.C.H. but there is no such group and no one in New York Women's Liberation has ever heard of her. We suspect it's a put-on, a cash-in rip-off put-on. Both books are published by Lancer Books.

When books which we feel are valid such as WOMAN POWER appear, we'll review them in Everywoman: others, like these, we'll just warn you about as they come out.

Papa Bach

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Woman Power

VARDA ONE

WOMAN POWER: The Movement for Women's Liberation. Cellestine Ware. A Tower Public Affairs Book. 1970. 95 cents.

This short paperback is the best recent account of presentday feminism. Cellestine Ware is a black woman who is a member of the New York Radical Feminists and who has a good reading background on both of the American feminist movements.

Cellestine Ware

The strengths of the book are its authentic accounts of the development of the eastern branches of the movement, particularly the Stanton-Anthony Brigade, the relationship of black women to Women's Liberation, the succinct analysis of the failures of early feminism,and the comparison of them with today's movement.

The weaknesses are those of all books which come out of the east coast. They ignore the Western branch, particularly Los Angeles. Also because the movement is changing so rapidly, this one is already dated by recent events.

This is not a "brilliant interpretation" as mentioned on the cover blurb. Nothing that Cellestine Ware says is new. If you're looking for seminal thinking (sexist compliment, isn't it?) on women's identity, you won't find it here. But she has managed to gather the basic facts from her very good bibliography and give a brief general introduction in 176 pages.

Some good quotes:

"The evolution, then, within autonomous feminist groups, is generally from the joy of recognition of a common oppression, to a repressive attitude to any commitment to people, and activities outside the group, to a realization that the strength of the group lies in the fulfillment of its members in every area of their lives--both in and out of the group."

"One of the greatest impediments to full equality for women is their fear of being ostracized and of losing their feminine qualities if they assert themselves. Women reason that if they are not 'women', that is, beings defined by their relationto men, they are nothing. Fear of the radical extension of the self to achieve an unknown identity is one of the major inhibitions that feminism must overcome. Feminism is the most radical political and social doctrine in the history of our civilization just because it advocates being as a process without rigid definitions." "The Women's Liberation Movement is presently urban or college-centered in its program and in its attempts to reach the public precisely because that is the expected basis of its membership. To succeed, feminism must engage the sympathies of the smalltown woman and of the churchgoing housewife. The Women's Liberation Movement must not remain an organization of professionals, intellectuals ,and radical students."

"Black women have the same needs for self-determination as all people have. They have been made to feel some guilt at the thought of acting in their own interests rather than in those of their race, where these seem to diverge in the minds of black males. The inferior position of women is not due to economics or race; otherwise, in socialist countries, or in racially homogeneous countries, women would enjoy a functional equality and not just improved status. The real basis of the oppression is man's psychological need for dominance. Men need women to make them feel good. A typical remark from an untypically honest male is: 'If women weren't weaker than men, I'd just as soon sleep with men.' As Gore Vidal among many has commented, sexual congress is a power relationship."

"America's mass media language is not yet furnished with the words for women's liberation. Woman is still the woe added to man. Everything must be redefined; women must muster the power that comes from forming original words that can both talk about the inner experiences of real depersonalization and that also can conjure up the power that comes with forming original words "and with them, new ways of combining the cosmic net of forces."

"The specialized vocabulary at use presently in the movement is psychologically confining, adapted as it is from black, New Left, and hippie argot. Its word patterns are so set that only stereotyped feelings are discussed. Rarely is there the inrush of feeling that occurs from a newly realized insight. Women meet for consciousnessraising to get to the gut feeling that all of them share. They speak to the question of sexism or male chauvinism. Movement men exercise cock privilege by relegating all the shitwork to chicks. When a sister raps about her oppression as a sex object, her sisters may still say, "Right on!"

A sister is unlikely to work in a straight job. Poor and frequently hungry sisters rip off food and clothing from capitalist storeowners who steal the labor of their employees.

A sister who doesn't understand that we are all oppressed by the humiliation of our sisters may be denounced as antiwoman. Sisters are fucked over by a male-dominated society. Sisters who resist their oppression may be termed castrators by their oppressors. The life styles of sisters vary. Their general goal is to radicalize the consciousness of women outside the movement through consciousness raising actions."

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WOMEN'S LIBERATION

WRITE FOR FREE CATALOG

Our Revolution is Their Gimmick

ANN

The Women's liberation movement now has two self-proclaimed spokeswomen who have never been in a women's liberation group. They insist that "revolution is a business" and the "feminist movement is the product" they are selling.

Who are they? Patti Harrison and Robin Tyler. They act as a "feminist comedy team" to reach the "general public"--i.e.men--who listen because "we do not alienate, we do not create hos tilities." What they do create is a show business career for themselves as they continue mouthing all the anti-woman stereotypes accepted by the "general public".

Women who reach the top at the expense of other women are not new. Harrison and Tyler differ in that tho they could do so much to raise consciousness, they fail so miserably and obviously.

In a recent appearance before the Los Angeles chapter of N.O.W., Robin opened her routine by asking a man in the audience to judge her figure. A series of "body" jokes followed. That is typical of her approach. The "feminist" material, which she and Patti write, focuses on sexuality and bathroom humor, with plenty of double-entendres. All this is geared to appeal to, and appease, the men in the audience. Harrison and Tyler want to raise the "awareness" of men, not to turn on and organize women. In their USO tour of Vietnam, they talked with the men, but not the women in the U.S. forces and they probably never even thought of talking with Vietnamese women. They really expect to raise issues, they claim, tho the women in their nightclub and group audiences have only two characters to identify with: the bullying, anti-feminist character played by Robin and the dizzy, sex- minded character of Patti.

Examples of their "feminist comedy" include these two-liners:

Patti: I'm in the women's liberation movement and women are revolting.

Robin: Judging by you, yes.

Patti: I'm a free woman.

Robin: What do you think, I charge?

Patti: I'm tired of cooking and cleaning. I want to get back on the street where I belong.

(Here, the women in the audience are being encouraged to confirm their rivalry with each other in an attack on prostitutes, and the male-created division of Madonna/whore is invoked.)

Patti: Women should push together in one big movement...We need a woman President and I'm that woman.

Robin: You want to be President? Being President is a very demanding job.

Patti: I'm willing to put out.

In most couplets, Robin makes some comment on Patti's looks or lack of brains. This may appease men, but it also effectively reminds women that ridicule is the first weapon used against the rebel. It reinforces the male contention that feminists don't know what they're yelling about, and that the source problem of feminists is sex, or lack of it. In other words, it turns women away from the liberation movement.

Harrison and Tyler do have a few good things to say. At one point, Robin asks Patti: What is a feminist? Patti answers: Not a hygiene deodorant! Later, Robin notes that in the U.S., " women are supposed to be happy in our General Electric-polished tombs." And "women are not taught to have goals" as individuals.

But overshadowing these gems are the enormous number of anti-woman, anti-feminist, anti- intellectual, anti-ethnic group jokes and statements. Robin's explanations of the reasons for a feminist movement are shallow recitations of legal and job discrimination, anti- Freudianism, and total rejection of lesbians, prostitutes, militants and "masculine- appearing" women in the women's movement. Women are blamed for being oppressed, since it's "not that a woman allows a man to run her life, it's that women would allow anyone to run their lives."

Nonsense!

Women face severe penalties, including rape or death. for refusing to follow male

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WAY OUT

(This article is the first in a new section "WAY OUT". Like the Twig-Benders, it is quite different in style from the rest of our articles. We picked it up at a meeting of the San Francisco Gay Women's Liberation group. E-W)

Behind the brown door which bore the gilt letters of Dr. Merlin Knox's name, Edward the Dyke was lying on the doctor's couch which was so luxurious and long that her feet did not even hang over the edge.

"Dr. Knox," Edward began, "my problem this week is chiefly concerning restrooms.

"Aahh," the good doctor sighed. Gravely he drew a quick sketch of a restroom in his notebook.

"Naturally I can't go into men's restrooms without feeling like an interloper, but on the other hand every time I try to use the ladies room I get into trouble."

"Umm," said Dr. Knox, drawing a quick stetch of a door marked 'Ladies'.

"Four days ago I went into the powder room of a department store and three middle- aged housewives came in and thought I was a man. As soon as I explained that I really only a harmless dyke, the trouble began..."

"You compulsively attacked them."

"Oh heavens no, indeed not. One of them turned on the water faucet and tried to drown me with wet paper towels, but the other two began screaming something about how well did I know Gertrude Stein and what sort of underwear did I have on, and they took off my new cufflinks and socks for souvenirs. They had my head in the trash can and were cutting pieces off my shirttail when luckily a policeman heard my calls for help and rushed in. He was able to divert their attention by shooting at me, thus giving me a chance to escape thru the window."

Carefully Dr. Knox noted in his notebook: 'Apparent suicide attempt after accosting girls in restroom.' "My child, he murmured in fatherly tones, "have no fear. You must trust us. We will cure you of this deadly affliction, and before you know it you'll be all fluffy and wonderful with dear babies and a bridge club of your very own." He drew a quick sketch of a bridge club. "Now let me see. I believe we estimated that after only four years of intensive therapy and two years of anti-intensive therapy, plus a fewl minor physical changes and you'll be exactly the little girl we've always wanted you to be." Rapidly Dr. Knox thumbed thru an index on his desk. "Yes yes. This year the normal cup size is 56 inches. And waist 12 and ½. Nothing a few well-placed hormones can't accomplish in these advanced times. How tall did you tell me you were?"

"Six feet, four inches," replied Edward.

"Oh, tsk tsk." Dr. Knox did some figuring. "Yes, I'm afraid that will definitely entail extracting approximately 8 inches from each leg, including the knee cap--standing a lot doesn't bother you, does it, my dear?"

"Uh," said Edward, who couldn't decide.

"I assure you the surgeon I have in mind for you is remarkably successful." He leaned far back in his chair. "Now tell me, briefly, what the word 'homosexuality' means to you, in your own words."

"Love flowers pearl, of delighted arms. Warm and water. Melting of vanilla wafer in the pants. Pink petal roses trembling overdew on the lips, soft of juicy fruit. No teeth. No nasty spit. Lips chewing oysters without grimy sand or whiskers. Pastry. Gingerbread. Warm, sweet bread. No! No sweetbread. Cinnamon toast poetry. Justice equality higher wages. Independent angel song. It means I can do what I want."

"Now, my dear," Dr. Knox said, 'Your disease has gotten completely out of control. We scientists know of course that it's a highly pleasurable experience to take someone's penis or vagina into your mouth--it's pleasurable and enjoyable. Everyone knows that. But after you've taken a thousand pleasurable penises or vaginas into your mouth and had a thousand people take your pleasurable penis or vagina in their mouth, what have you accomplished? What do you have to show for it? Do you have a wife or children or a husband or a home or a trip to Europe? Do you have a bridge club to show for it? No! You have only a thousand pleasurable experiences to show for it. Do you see how you're missing the meaning of life? How sordid and depraved are these clandestine sexual escapades in parks and restrooms? I ask you."

"But sir but sir," said Edward, I'm a woman. I don't have sexual escapades in parks or restrooms. I don't have a thousand lovers--I have one lover."

"Yes yes." Dr. Knox flicked the ashes from his cigar, onto the floor. "Stick to the subject, my dear."

"We were in college then," Edward said. "She came to me out of the silky midnight mist, her slips rustling like cow thieves, her hair blowing in the wind like Gabriel. Lying in my arms harps played soft in dry firelight. Oh Bach. Oh Brahms. Oh Buxtehude. How sweetly we got along how well we got the woods pregnant with canaries and parakeets, barefoot in the grass alas pigeons, but it only lasted 10 years and she was gone, poof! like a puff of wheat."

"You see the folly of these brief, physical embraces. But tell me the results of our experiment we arranged for you last session."

"Oh yes. My real date. Well I bought a dress and a wig and a girdle and a squeezy bodice. I did unspeakable things to my armpits with a razor. I had my hair done and my face done and my nails done. My roast done. My bellybutton done."

"And then you felt truly feminine."

"I felt truly immobilized. I could no longer run, walk bend stoop move my arms or spread my feet apart."

"Good, good."

"Well, everything went pretty well during dinner, except my date was only 5'3" and oh yes. One of my eyelashes fell into the soup--that wasn't too bad. I hardly noticed it going down. But then my other eyelash fell on my escort's sleeve and he spent five minutes trying to kill it."

Edward sighed. "But the worst part came when we stood up to go. I rocked back on my heels as I pushed my chair back under the table and my shoes--you see they were three inchers, raising me to 6'7", and with all my weight on those teeny little heels..."

"yes yes."

"I drove the spikes all the way into the thick carpet and could no longer move. Oh, everyone was nice about it. My escort offered to get the check and to call in the morning to see how I had made out and the manager found a little saw and all. But, Dr. Knox, you must understand that my underwear was terribly binding and the room was hot..."

"Yes yes."

"So I fainted. I didn't mean to, I just did. That's how I got my ankles broken."

Dr. Knox cleared this throat. "It's ob vious to me, young la dy, that you have failed to control your P.E."

"My God," said Edward, glancing quickly at her crotch, "I took a bath just before I came."

"This oral eroticism of yours is definitely rooted in Penis Envy, which showed when you deliberately castrated your date by publicly embarrassing him."

Edward moaned. "But strawberries. But lemon cream pie."

"Narcissism," Dr. Knox droned, "Masochism, Sadism. Admit you want to kill your mother."

"Marshmallow bluebird," Edward groaned, eyes softly rolling. "Looking at the stars. April in May."

"Admit that you want to posses your father. Mother substitute. Breast suckle."

"Graham cracker subway," Edward writhed, slobbering. Pussy willow summer."

"Admit you have a smegmatic personality," Dr. Knox intoned.

Edward rolled to the floor. "I am vile! I am vile!"

Dr. Knox flipped a switch at his elbow and immediately a picture of a beautiful woman appeared on a screen over Edward's head. The doctor pressed another switch and electric shocks jolted thru her spine. Edward screamed. He pressed another switch, stopping the flow of electricity. Another switch and a photo of a gigantic erect male organ flashed on the screen, coated in powdered sugar. Dr. Knox gave Edward a lollipop.

She sat up. "I'm saved," she said, tonguing the lollipop.

"Your time is up," Dr. Knox said. "Your check please. Come back next week."

"Yes sir, yes sir," said Edward as shewent out the brown door. In his notebook, Dr. Knox made a quick sketch of his bank.

continued from page 12

and social dictates. So most women don't openly fight against their oppression. But that doesn't mean that they ALLOW anyone to run their lives. Women are oppressed precisely because we have no choices.

Women are rivals only when divided by male-created standards. Women are thinking, dreaming, hoping, hurting, angry human beings--not genitalia with mouths attached.

Presenting women as merely victims of second-class citizenship leads directly to the notion that, as Robin says, "if we keep antagonizing, men will not see that we don't want to be the same as men, just have the same opportunities." But male hostility is real and somewhat justified, because we are going to take away power from the males at the top, we are going to change every man's life, we are going to destroy male supremacy once and for all. We want much more than the ulcers men now have and if we get what we want, nothing will ever be the same again. Men know this deep inside and that's what causes the antagonism.

Revolution is not a business. But comedy is. And a comedy team that calls itself "feminist" is different and topical. That brings in money, contacts, and fame. And that Harrison and Tyler need.

As a "comedy team," their timing is terrible, their delivery awkward, and their topical jokes virtual attacks on Jews, Black Panthers--who "use violence to get attention"-- intellectual women, schools, the Catholic Church--"religions's answer to the Cosa Nostra" and college students. Perhaps as part of a monologue on one particular ethnic topic, rather than a one-liner, their words would be less offensive. But that is not their style.

Right now, Harrison and Tyler are just beginning to gain prominence as "feminists". If they are willing to put principles ahead of ambition--they now feel they "are comediennes first, women second"--and if they are willing to cease appearing as feminists until after they learn what they are trying to talk about, they will have my full support. If they learn to accurately reflect the anguish, anger, and hopes of womankind, they should be fully supported by all groups in the women's movement. But if they continue to use our revolution as their gimmick, then as they rise they will become the new media distortion we will have to overcome, the new "Life Magazine heroines". We will not be able to just ignore them.

If this happens, then I urge a nationwide girlcott of the team. As women, they are our sisters. But as a show business team, they do not represent us. If they continue to use us, then a deliberate public girlcott stating that Harrison and Tyler do not represent feminism, feminists, or the women's movement is in order. If that need arises, and there are no other satisfactory solutions, let us unite, not against otherwomen, but for our own integrity.

A Letter to Elizabeth Cady Stanton

VARDA ONE

Dear Elizabeth,

This issue is a commem orative one, to celebrate the 50th anniversary of the ratification of the suffrage amendment, the amendment you and Susan worked so hard to achieve. As you will note as you go over the articles two themes run thru them--the issue of whether women shall have the same power as men--women's rights--and the issue of whether we shall redistribute power completely in a new society--personhood.

These are similar to the issues discussed in your day. You realized that political changes were insufficient and went beyond most of your colleagues when you discussed such taboo topics as divorce and biblical sexism. We are now at that point in Women's Liberation where we must go completely beyond the women's rights issues and begin to define some clear alternatives and programs which we can work toward.

We face the same problem you did, of convincing women they have a problem. We do not have as many of the legal, religious, political, and physical strictures you had to overcome, thanks to the work of you and your sister feminists, but underneath all our superstructure of law still lies man's need to dominate. Women still cannot see it. They do not recognize it when they are insulted. They are still so conditioned to accept whatever men say, to be masochists, that they believe their lot is natural and necessary. They are still manipulated by the control word "unfeminine" if they dare utter an original thought. Now we also have to contend with a woman who considers herself "liberated" because she has sexual "freedom". Women's need for male approval is just as great as it ever was despite the lessening of masculine legal controls over their lives. What was explicit has become implicit and stronger. Taboo is more powerful than law.

But we face many problems today that you did not. The first is the media use of women. Before we have had a chance to build any grassroots movement, they have picked up the slogan "Women's Liberation" and are using it to sell margarine, bras, and cigarettes.

The second is the fact that women are now used as tokens to pacify us, to make us feel guilty if one makes it and the rest don't. There were no women in government in your time. We now know from their example that the answer is not women in men's slots but the elimination of all slotting.

The third is the fact that the government is somewhat aware of our power. We are now a majority and we now can vote. Thus they are willing to grant us some concessions now whereas before, as you well remember, they sneered at you and were intractable. These concessions, such as passage of the ERA amendment and changing guidelines on federal employment, take the teeth out of our bite and weaken our thrust. They convince women change is being made when actually only the surface has been rearranged.

The fourth is the examples of Cuba, Russia, and Sweden--countries where women have many more rights and freedoms than they do here. We can look at them as you could not and say, "Why are we American women behind them?" Our country cannot pretend to be a world leader when its women are far behind those in other countries. The same situation applied to the black movement when African countries gained independence--the contrast was embarrassing. But we can also see a direction in which we should not go; Sexism has retained despite a complete change in the economic structure of society.

Yesterday's militants.

The fifth is that we are at a crisis point in our planet's history. There was still land to farm, air to breathe, and plenty of space when you lived but now we have become crowded. Our technology is fast destroying all our physical resources. We are also reaching the ultimate point of concentration of wealth and power--a few individuals controlling all our destinies. We need to find new ways to live together as a world family and use our planet home wisely. We cannot afford to settle for anything less than a total change--the situation will not stand palliatives.

The last problem we face is the lack of sisterhood in our movement. You had to contend with women in the pay of the liquor interests, women whowere secretly sympathetic but had to pretend to agree with their husbands, women who were fearful of change. We have the same types but we have more difficulty in convincing women they must band together for their own self- interest.

I think the reason for this is that women for the past 50 years have become more isolated from one another. We used to depend on our sisters for medical help since there were few doctors and births were often at home with midwives assisting. We used to confide our problems more in each other and now we go to male psychiatrists who tell us we are neurotic if we don't accept wifedom and motherhood. We used have women about us--grandmothers or single aunts. Now we are told to move away from our mothers-in-law because they are home-wreckers. We were fewer in number because we died too often in childbirth and we valued another woman's company simply because she was a woman.

Now we live in our tiny kingdoms of families each completely apart from the other. We have no need for one another that some expert cannot satisfy. We are more numerous and regard one another as rivals for husbands. We do not have the natural cement of companionship or assistance in times of need that would begin to make a unit out of millions of diverse women.

Yet we do have a common aim, we want to be free. And we have to start with strangers who have never known what it is to be free and who have been told to distrust one another. So we make mistakes. We have opportunists and spies. We become jealous of one another. We fail to cooperate when we can. We have no dedication. We think of ourselves as unimportant. We allow others to define us. We don't protest when we are mocked because we have been mocked so long we don't know what's happening. Yes, we make mistakes.

Yet we will build a movement and we will be free. We will do it because it is right and we will be united by the very men who have divided us. We will come to know very shortly why we must depend on one another. We will come to realize who our enemies are. We will see what dedication means when the going get rougher and the opportunists fall by the wayside. You know all about this because you and Susan and Lucy and the others kept going while many were "too busy".

We will build on your efforts and also your mistakes. Hopefully we'll not get lost in issues, not lose sight of our ultimate goal. Hopefully we will build the same strong bond of loyalty between women that operated between you and so many of your sisters long ago.

Yours in sisterhood,

Varda One

...“Lucy posted her own meetings, hammering her signs on trees with tacks carried in her reticule and stones from the road. The first poster usually drew an army of young hoodlums who followed her up and down streets, taunting, flinging small missiles and pulling down her notices as soon as her back was turned...

For her ability to remain unperturbed through hoots, jeers, and murderous assault, she had few equals. It was a common thing for her to face a rain of spitballs as soon as she stepped before an audience. Once a hymn book was flung at her head with such force it almost stunned her. On another night, in midwinter icy water was trained on her from a hose thrust through a window. Lucy calmly reached for her shawl, wrapped it around her shoulders and went on talking.

At an open air anti-slavery meeting on Cape Cod, the temper of the crowd seemed so dangerous that all the speakers, one after the other, vanished hastily from the platform. The only two left were Lucy and Abby Kelly's husband, Stephen Foster, a firebrand abolitionist of the same mettle from New Hampshire.

“Before either of them could get to speak, Lucy saw the mob begin its advance. “They're coming, Stephen. You'd better run for it,' she warned hurridly.

Stephen no more than Lucy ever ran from danger. 'What about you?' he protested and with that the surging yelling mass was upon them. Overpowered, Foster disappeared in the melee, and Lucy, suddenly, looked up into the face of a towering ruffian with a club.

'This gentleman will take care of me,' she suggested sweetly, taking his arm, and too astonished for words, he complied. Reasoning calmly with him as he steered her out of the violence, she won his reluctant admiration and his consent to let her finish her speech. The platform was demolished by then, but he conducted her to a tree stump, rounded up the rest of the 'gentlemen' and preserved order with raised club until she was thru talking. Lucy gave the whole gang a piece of her mind, not neglecting to collect twenty dollars from them to replace Stephen Foster's coat, which in their gentlemanly exuberance they had split in two.”

Five for Freedom, by Constance Bennett. Nelson, Foster, & Scott, 1953, pp. 146--148.
re Lucy Stone

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To walk with a confidence and a self-possession
stemming from a knowledge of my own worth.

To develop as an equal human being with
individual talents

To face both men and women with an honesty not
hidden behind false eyelashes and "charming" smiles

To meet a man halfway in physical passion--
to come together as human being to human being
without shame or apology

To be seen as a human being before a woman;
and to be seen as a woman before a body

To walk my road for my own self-fulfillment
rather than as an extension of another

Above all, to be respected for my own merit
and to respect others for their merit
regardless of their color, sex, or creed

It is for this that I fight

G. L. W.

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Sexual Dominion

"What goes largely unexamined, often even unacknowledged in our present social order is the birthright priority whereby males rule females. Through this system a most ingenious form of 'interior colonization' has been achieved. It is one which tends to be sturdier than any form of segregation, more rigorous than class stratification, more uniform, certainly more enduring. However muted its present appearance may be, sexual dominion obtains, nevertheless, as perhaps the most pervasive ideology of our culture and provides its most fundamental concept of power.

This is so because our society, like all other historical civilizations, is a patriarchy. The fact is evident at once if one recalls that the military, industry, technology, universities, science, political office, and finance, in short every avenue of power within the society, including the coercive force of the police, is entirely in male hands. As the essence of politics is power, such realization cannot fail to carry impact. What lingers of supernatural authority, the Deity, 'His' ministry, together with the ethics and values, the philosophy and art of our culture--its very civilization-- as T.S. Eliot once observed, is of male manufacture." (From Sexual Politics by Kate Millett, 1970)

"You will meet a beautiful, dark-haired girl from Women's Liberation who will tell you to go to hell."

HERSTORY

Feminist Movements Thru The Ages

ANN

The first American feminist movement lasted more than 72 years. In order to gain electoral and political rights, the U.S. movement focused on the vote. In order to get the vote, four generations of women conducted:

56 campaigns of referenda to male voters,

480 campaigns to get state legislatures to present suffrage amendments to voters,

47 campaigns at state constitutional conventions to get women's suffrage written into state constitutions,

277 campaigns at state political conventions to get women's suffrage planks adopted,

30 campaigns to get presidential conventions to adopt women's suffrage platforms,

19 campaigns with 19 successive Congresses to get a national women's suffrage amendment,

The Nineteenth Amendment to the Constitution went into effect exactly 50 years ago on August 26th, 1920.

Despite all legal and institutional changes, women are still the inferior sex in America. The earlier feminist movement did not bring freedom to women.

There have been other feminist movements in the past. They have all foundered on the reality that to free women means to overthrow all parts of male society.

In 323 B.C., Roman women protested sexist laws. Their efforts had to be repeated later, and by the first century, A.D., Roman matrons had won far-reaching legal changes.

But the new laws were not implemented. Tho women had a greater voice in Roman politics, they could not head, or send female representatives to, the Senate. Tho equal pay laws were passed, economic exploitation of women, especially within the family, continued. These were all changes within the existing framework of society and the society remained male-oriented. So, as Juvenal noted, women could act as their own lawyers but all the judges were male. Women could be wrestlers and fencers, but not for money. They could compete in athletic events but only as amateurs. They could make love to actors but not act on the stage for money and fame or art. They could legally have any number of lovers they wanted, but they had to marry "in legal form" and thus be bound financially and politically to the lifestyle and personal whims of their husbands.

Roman women were given the leisure and luxuries, but not the responsibilities and commitments of freedom. When the Roman "New Woman" used her leisure for uncreative energy outlets, the men had the excuse they needed to destroy all female rights. By mid- second century A.D., Roman women had lost most of whatever they had originally gained.

In pre-Doric Greece and pre-Tatar Russia, Amazons battled fiercely to protect their matriarchies, neither giving nor asking mercy. But there is no indication that they launched a social movementafter the patriarchal victory was consolidated.

There is no evidence of a feminist movement in the activities of 10th century female religious leaders and prophetesses in Arabia. Matriarchal remnants of Egyptian society consistently fought off patriarchal attacks until the Moslem reign of "rack and fire" but no cohesive feminist movement resulted.

Medieval witches were often the only women to speak out against male supremacy in their time. But most were too isolated from each other in time and distance to constitute a movement.

Marguerite of Navarre, a 16th century French queen, is said to have headed a nascent feminist movement, but no herstorical data has confirmed this yet.

In sixteenth century Japan, women created the (then all-female) "Kabuki" theatre form, just as women had much earlier invented and formalized Japanese popular literature. But no data presently connects this to a feminist movement in the area.

The Renaissance women who created "salons" or meeting places for the most talented and intelligent people of their era may have formed part of a budding feminist movement. But male ridicule of "bluestockings" or intellectual women destroyed popular support for feminism.

Isolated calls for a new feminism arose in 18th century Europe but not until 1848 was a specific woman's movement proclaimed.

The 19th century movement gave women a base to work with. Many reforms accomplished then led to the present humanist feminist preoccupation with "the right to be a person". No 19th century farmwife or "factory girl" would have had the leisure to think about, much less demand, the total rightto full personhood in a humane society.

The 1848 U.S. movement resulted in feminist movements around the world from Canada to Malaysia. All these movements have guaranteed women the same legal and political rights once guaranteed Roman women. But now we knowthe results of compromising our ideals. We must not again become the "New Woman" notorious for her lack of social responsibility. Regaining our personhood means becoming responsible for our planet. That must be a primary reason for the overthrow of male supremacy and the creation of a new kind of world.

Our foremothers would probably agree, if they had had time to think about it.

A Dictionary of

Marlene Dixon and Joreen

As with the rise of all underground, subversive organizations, a special vocabulary evolves designed to permit communication between members in the presence of spies, the Progressive Labor Party and its junior auxiliary, the worker student alliance, provocateurs, movement wives, dragon ladies, Aunt Janes, and of course, the ruling class elite, chauvinists and super chauvinists...

AMAZON A superior woman; strong, powerful, independent, intelligent, incisive, competent. Also: a career woman is also a career wife and mother. See: BITCH.

BRIDEWELL A prominent British prison and one of many from which female convicts were forcibly shipped to the colonies during the 16th and 17th centuries to be sold as wives.

CHICK A young woman. (See: WOMAN) A popular name for girls to show that have a place and should stay in it.

CONSCIOUSNESS GROUP A type of women's liberation group which is primarily concerned with raising the woman consciousness of its participants.

FEMINISM The theory, cult or practice of those who advocate such legal and social changes as will establish political and social equality of the sexes; Propaganda or activity favoring the emcipation of women; belief in the complete quality of all human beings; belief in the right of all human beings to full and free human development; the belief that woman are human beings first andentitled to those rights and responsibilities of human beings.

MARRIAGE A legal institution which acknowledges the right of the state to regulate the personal relationships and to limit such relationships to a bond between one female and one male. It is also an economic institution in which the woman sells sex, domestic service, child-rearing, and submission to a man for financial support. This differs from prostitution in which a woman sells sex only.

The Enemy Within

ANALYSIST One who believes that understanding of women's liberation comes primarily through extensive social and economic analysis of women's position. An exponent of the analysist tendency in women's liberation. (Ant. PERSONALIST).

ANTHONY AMENDMENT. Named for Susan B. Anthony who coined it. 1. Nineteenth century for panacea for the emancipation of women. 2. When incorporated into the U.S. Constitution as the nineteenth amendment it gave the women the vote and raised them to the status of second class citizens.

AUNT JANE. (Orig. UNCLE TOM) One who betrays women's liberation; one who opposes militance; one who celebrates tokenism; extreme or belligerant advocacy of gradualism or moderate reform; a reformist; one who believes that woman's place is in the home serving men, dependent and passive; one who shuffles and scrapes, flirts and simpers, in the presence of men. Syn. Aunt Tom, Aunt Thomasina, Auntie.

BITCH

Bitch is beautiful.

BLACKSTONE, SIR WILLIAM. Prominent legalist, male chauvinist and bourgeoisie of the 18th century. Wrote Commentaries on the Laws of England which declared that women became legally and civilly dead on marriage.

DIVORCEE A woman who finally wised up.

DRAGONLADY A creature disguised as a STRAIGHT LADY but who, in fact, thinks like a CHAUVINIST. A DRAGONLADY smiles as her victim bleeds from the back. Closely allied to the "Jewish Mother" in style, she may be distinguished from same by the quantities of cyanide to be found in her chicken soup. DRAGONLADIES are often found on the editorial board of large circulation so-called "woman" magazines (also: a stone-hearted bag woman) or on the faculties of major universities. Faculty DRAGONLADIES are identifiable by their propensity to subjugate and torture younger women faculty and women students. They often lead the chauvinist pack with motherly concern in wielding the ax. DRAGONLADIES are sly, cunning and dangerous, in the guise of wise-old-mothers, and are most often utilized as TOKEN WOMEN since they can be trusted to bow, scrape, and shuffle upon demand, while singing that well-known anthem of the ruling class, "A Woman's Place is in the Home". (Movement variant: "A Woman's Place is on Her Back with Her Mouth Shut".)

EQUAL RIGHTS AMENDMENT Also known as the Lucretia Mott Amendment for one of the prominent feminists of the 19th century. Proposed Amendment to the U.S. Constitution which provides that "Equality of rights under the law shall not be denied or abridged by the U.S. or by any state on account of sex". Debated in every session of Congress since first proposed in 1923,it has passed the Senate twice, in 1946 and 1950. but never the House. (Note: civil rights bill applied to women by a drunken southern senator who wanted to revenge himself on the damn yankees--it just barely passed after much lobbying.).

HEFNER

FEMME COVERTE Legal term for a married woman. From French for "Covered woman" referring to Blackstone "the legal existence of the woman is incorporated into that of the husband under whose wing, protection, and cover she performs everything".

IMPERIALIST: One who uses chauvinist attitudes to justify the economic exploitation of subject peoples, countries, races, and sexes.

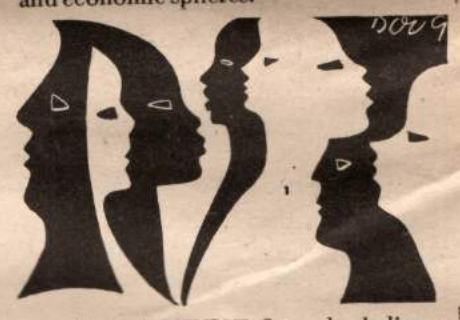
Melvin Laird

LIBERATION GROUP A type of women's liberation chapter which sees its primary function as organizing and raising the consciousness of other women. Action Group. (See: WITCH)

MALE CHAUVINIST (Also: MALE SUPREMACIST). (from Chauvinism, blind enthusiasm for military glory, zealous and belligerent patriotism, or devotion to any cause (plus) racist a belief that human races have distinctive makeups that determine their respective cultures, usually involving the idea that one's one race is superior and has the right to rule others. Any person afflicted with the belief that human sexes have distinctive makeups that determine their respective natures, usually involving the idea that the masculine sex is superior and has the right to rule over the female sex; any person afflicted with exaggerated male supremacy, excessive enthusiasm for male sexual superiority, supremacy, and the subjugation of women.

MOMIST Everything is all Mom's fault with her dominating, unfeminine ways. Popular attitude in late for ties and fifties, and sixties where it is more commonly known as "Jewish Momism" or Portnoyism. Also:ANACHRONIST. recognize that women were once oppressed but denies that they still are. REVERSALIST. Says women really run the show; own 80% of the wealth, dominate their husbands and brainwash their children, etc. ad nauseum.

NEW FEMINIST One who believes sex roles are obsolete. New Feminists place no value on ascribing special advantages or handicaps to women. They believe women should participate equally in the job market and that men should take equal responsibility for domestic duties at home or for their children. They want to break down sexual stereotypes, so that women and men may be free to choose the extent of their participation in both domestic and economic spheres.



OLD FEMINIST One who believes that "anything a man can do, a woman can do better."

OLD MASCULINIST One who believes that woman's place is in the home.

OPPORTUNIS TS Superficial radical women who try to use the women's liberation movement as a means of enhancing their own prestige in male organization and/or the radical movement. They frequently become sorority sisters because they feel more at home in an elitist clique. They are the ones who are always forgetting to invite you to a policy meeting; they are the ones who always manage the press; they are the ones who thought you wouldn't be interested. Also CABAL janes, CAREERIST CREEPS, SABOTEURS, ELITISTS, A SORORITY

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Women's Liberation

PEACE CHICK Girls who say yes to boys who say no (RESISTANCE WOMEN: girls who don't)

PERSONALIST One who believes that understanding of women's liberation comes primarily through talking about one's personal hangups. An exponent of the personalist tendency in women's liberation.

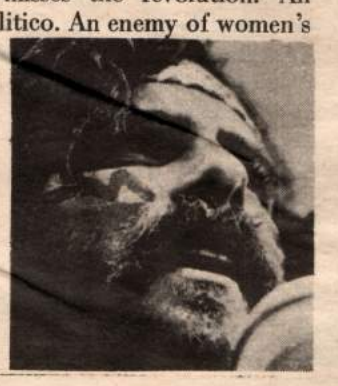
POLITICAL FEMINIST The doctrine that an independent women's movement for the liberation of women will also lead to an examination of other political questions by women. The belief that radical social movements will be helped by the development of an independent women's movement; but only if they adopt and learn from its ideas on the liberation of women without trying to co-opt its members or its ideas.

PRESIDENT (Also: CHAIRMAN) Highest position in any organization, company, or insitutution or political entity. A rank of great prestige and power; it is restricted to men only (tokens not accepted) except in women's organizations and then only because they are not to be taken seriously.

PROTECTIVE LEGISLA TION State laws passed primarily at the turn of the century which regulate the amount of weight an employed woman may lift and limit the number of hours--generally eight--she may work per day. Primary function is to protect men from competition by preventing women from earning overtime pay and from promotions to jobs in which overtime is likely.

RADICAL MASCULINIST A radical of either sex who feels that l) women are not really oppressed or that their oppression is insignificant when compared to that of others; 2) women's interests and women's liberation must be subordinate to the interests of any radical movement 3) the myth that "come the revolution women will be liberated" is not really a myth. A believer in any or all of the above.

REVOLUTIONARY ORGANIZER (Not to be confused with a revolutionary) A contemporary term for missionary. One who goes among the masses and preaches the word of the millenium soon to come. An advocate that one must forsake worldly concerns and material goods in favor of poverty, obedience, piety, and dedication in order to be among the chosen (vanguard). One who is so busy being a vanguard "organizer of the proletariat" that he misses the revolution. An uptight politico. An enemy of women's liberation.



SEX OBJECT A member of the female sex with prominent mammaries, usually unclothed, used to peddle plastic consumer crap; what most young females with false consciousness think they want to be. Syn. WOMAN, common usage.

SEXIST A polite term for pig male chauvinists

SOCIALIZATION FOR FEMININITY Wh at too many parents do to too many little girls to develop in them the passive, dependent personality traditionally defined as feminine.

"If you follow my advice we may have caught it in time. Teach her to cook and clean..."

SORORITY A small group of radical women who play elitist games in the women's liberation movement and try to dominate their chapter or city by maintaining a monopoly on prestige function. Syn. ELITISTS.

W.A.C. Women's Auxilliary Corps. l. One who believes that the women's liberation movement should primarily serve the interests of other (male) political organizations 2. a members of that large corps of female camp followers who serve other male political organizations.

WEDDING A common ceremony at which the civil death of the woman is celebrated and she becomes one with the man to whom she is joined. Customs include a display of flashy status symbols and an exchange of property. For example, a father gives his daughter to a man and she becomes a bride. Later that evening he possesses her and she becomes his woman. Condolences are in order for the woman.

WHOREMAKER l. Those who encourage young girls to marry in order to profit off the increased consumption their oppressed status generates. 2. Firms which sponsor Bridal Fairs. 3. Madison Avenue

W.I.T.C.H. Women's International Terrorist Conspiracy from Hell. Terrorists and guerrilla fighters have enough sense not to talk about what they are into.

WITCHES l. Leaders of the people, especially the peasantry. Persecuted and destroyed (over a million) by the Church and Feudal State because their leadership was dangerous to the ruling class. WITCHES ARE NOT DEAD. ALL WITCH POWER TO THE WITCHES.

WIFE (generic: "the husband and wife are as one and that one is the husband".) As in MOVEMENT WIFE: the male movement and wife are as one and that one is the male movement. the COMPANY WIFE; the company and wife are as once and that one is the company (Also know as the Vicarious Power Grabber); HOUSEWIFE: the house and wife are as one and that one is house.

WOMAN Traditional Chauvinist usage: female, lady, dame, hen, heifer, battle-axe, war horse, crone, hag, witch, frump, mother, pussy, wench, gal, chicken, babe, baby, broad, frail, doll, cutie, fluff, filly, deb, hoyden, romp, biddy, petticoat, skirt, Jane, cow, hussy, shrew, helpmeet, rib, concubine, mate, consort, bride, virgin, squaw, stew, strumpet, trollop, jade, baggage, bag, piece, tart, chippy, floozy, trull, harriden, courtesan, harlot, whole, cat, bat, matron, mistress, spinster, maid, maiden.

WOMAN, Liberated Strong, independent, liberated, magnificent, courageous, intelligent, creative, lonely, proud, heroic, revolutionary, sensitive, noble, compassionate, oppressed, rebellious, scornful, sceptical, AND NOT TO BE MSSED WITH. Woman, as in "hell hath no fury like a woman awakened to her oppression".

WOMEN'S DEPARTMENTS (Also: OUTER SIBERIA) Those academic departments in integrated (sexually) institutions of higher learning through which women are allowed to rise in the status hierarchy according to their experience and ability. Called "Women's Department" because l) they are only departments thru which women can typically rise, 2) most, often all, of their faculty are women. Such departments include: Social Service, Social Work, Homemaking, Library Science, Education, Decorative Art, Household Administration and Dietetics. Some of the traditional departments have been abolished in many colleges as a progressive move in recent years. Their faculty have either moved into other women's departments or left higher education; they have rarely integrated into the men's departments.

UNWANTED PREGNANCY

?

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Women and the Law

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RIANE EISLER
Attorney at Law.

NECESSARY LEGAL DISCLAIMER
The reader should consult his own professional advisor as to any questions she has regarding the contents of this column and its application to any specific situation.

Six years ago Title VII of the Civil Rights Act became law, making it unlawful for private employers, eemployment agencies and labor organizations to discriminate in the hiring, firing, classification or promotion of an individual on account of race, color, religion, sex or national origin.

The Act came just one year after the Equal Pay Act which forbids wage discrimination on the basis of sex.

Before these two federal statutes were enacted there was a handful of state law prohibiting sex-based job discrimination but for the most part the picture was very bleak indeed.

The first equal pay for equal work statutes were passed in 1919 by Montana and Michigan,but by as late as 1953 only 13 states had equal pay laws forbidding sexual discrimination. Worse, until 1961, no state had laws prohibiting sex-based discrimination in hiring. In the last decade, however, there have been enormous strides. Besides the two federal statutes mentioned above, by 1968 36 states had adopted equal pay for equal work laws and 21 have enacted prohibitions against sex-based employment discrimination.

The fact is that in the area of employment we have made more progress in this last decade than in all our history put together. At least on the books, women have come a long way.

But if instead of looking at the books we look at the reality, the picture is still very bleak.

The median wage of year-round full-time workers (14 years or older) was, according to the Women's Bureau, Department of Labor, as follows in 1967: Men $7182.00; Women $4150.00. In the same year, less than 3% of full-time year-round women workers earned salaries of .$10,000 or more, while the ratio for men was 23%. The Department of Labor further found that professional women made uniformly less money than men working in comparable jobs. Less lucky than these women were the others, the one out of six female college graduates who in 1968 worked in nonprofessional jobs as salesgirls, clerks, and factory operators.

The reality that these and theneedless other depressingly repetitive statistics reflect is that job discrimination agains. women, in terms of hiring, promotions and wages is still rampant.

But what about that long list of laws we just enumerated? Why aren't these laws enforced?

The reasons are very complicated. They take us into an analysis of our whole social structure, our whole social, economic and cultural fabric and history, and the subtle and complex power networks and interrelationships that result in discrimination and oppression.

But an analysis of the law does shed some light on this.

To start with, the new body of sexually equalitarian work laws is contrary to the large bulk of the established and prevalent body of law. These laws represent a departure, a new direction. The older body of law is based, not on a premise on equality between the sexes, but on the contrary, on the premise that women are subservient, that women must be kept in their place. The bulk of our laws is designed to keep women dependent and and subservient to men. They are designed to erect and keep up psychological and actual barriers to sexual equality.

"Relational" laws, like the laws that make a woman take a man's legal name and domicile, reinforce her lack of separate identity and keep her feeling relational, in Simone de Beauvoir's words, feeling and acting as "the other". Abortion laws deny women that most fundamental right of self-determination, the right to determine what will happen to their own bodies. Family laws tell women that they are dependent for their support and care on men, and make sure that they stay dependent by denying them, even in community property states, the right to control and manage "their" part of the community property. The list is endless and permeates all areas of our lives.

We will deal with some of these in more detail in later columns. But seen in that context the new egalitarian work laws assume a different importance and the resistance to them, and to the enormous social change they may bring in their wake, becomes more understandable. Because they represent a complete departure, because they are based on a premise on equality, we cannot really expect forthem the whole-hearted support of the male-dominated legal and social establish ment.

Women, however, have been bringing test cases under these laws. And so have a few men lawyers The test cases, which we'll deal with in a later column, have a long and hard road to haul. These laws, as we have seen, are very new. And we have to start almost from scratch, because incredibly enough, as far as the common law, the nonstatutory law goes, the United States Supreme Court has never seen fit to extend its "right to work at any lawful occupation" doctrine, a doc trine it enunciated long ago to protect ethnics and religious minorities and noncitizens, to cover women.

Under the common law, as interpreted by the highest court of our land, the doctrine that "sex is a reasonable classification" for imposing special restrictions on female workers still stands unretracted today.

Manglish

VARDA ONE

Degeneration is a process in language in which a word loses its good or neutral meaning and acquires a bad connotation. Quite often words associated with women have this happen to them. Here are some examples:

HYSTERICAL from Greek hysterikos. "suffering in the womb". This comes from the old belief that certain body organs were directly responsible for psychic states. Since women were considered more emotionally unstable than men, they laid the blame on the uterus. The Greek word for uterus was hystera.

COURTESAN originally a feminine member of court circles, related to courtier and courtly which didn't undergo degeneration. Obviously courtesans had to sleep with the king to keep their station but if courtiers slept with the queen why didn't coutier also degenerate in meaning?

COQUETTE from French coq "cock", originally applied to someone who behaved like a barnyard cock, strutting about. Then it became applied to humans--the word "cocky" still survives but note how different the meaning is.

TERMAGENT during the Middle Ages the morality plays included a mythical Mohammedan deity who represented a heathen idol. They called this person Tervagant and represented him as violent and overbearing. Eventually the word got stuck to women and changed to termagent.

WENCH originally meant "child of either sex", then meant "working girl" or "a rustic female" and finally "a lewd woman". Manglish is as full of class snobbishness as it is of sexism.

MISTRESS originally was equivalent to master and meant a woman of authority from Old French maistresse, from maistre "master". By the start of the 17th Century it had come to mean an illicit sweetheart.

HUSSY originally meant "housewife" from Old English word huswif, now means a "lewd or brazen woman".

HARLOT meant "a fellow of either sex" and now it means a woman prostitute specifically.

DEPARTMENT OF NEOLOGIA: Foremothers (used in speech by Colleen LWilson); Congresspersons (used in Spokeswoman newsletter, volume 1, No. 3).

MORE ABOUT NAMES: Laura X writes that the X is for the fact she wanted to drove her slave name (Murra) and to show that slavery begins at birth. "People suggested I use XX but I think that would be for Black females to drop double slavery." Other liberation names: Kathie Sarachild, Gail Witch, Anna Q, Ellen Eumenides, and Sarah-Savage. If you've changed yours, let me know.

DICTIONARY OF SEXISM: Q-Z are all that need to be worked on so if you are interested to helping please write Manglish, Everywoman, 6516 West 83rd Street, Los Angeles, Ca 90045. We now have compilers in North Carolina, Boston, Washington, D.C. and New York as well as all over California.

"Joe, these people say they want flesh-colored Band-Aids."

Dear Sister

CORALEE WEBBNICK

Has Prayer

DEAR ABBY: I am a secretary with a favor to ask. Will you please publish this prayer for secretaries? It has sustained me in many moments of despair, and I know it will do the same for other secretaries:

Dear Lord,

Please give me the memory of an elephant, the ability to do nine things at once, answer three telephones without becoming rattled while constantly checking the waste basket to be sure the boss hasn't thrown a lighted match in it.

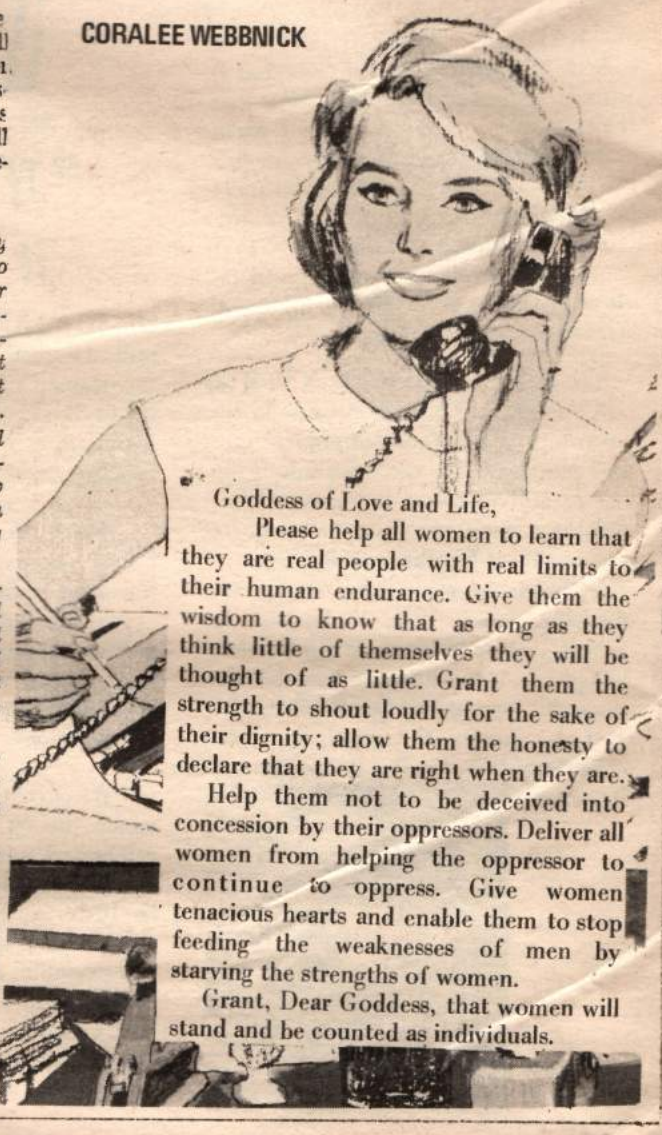
Help me to keep my cool when the boss tells me a letter must go out tomorrow morning, then leaves town that afternoon without having signed it.

Give me the patience to control myself after having turned the office upside down to find a letter the boss is sure I "misfiled"—then he finds it in the inside pocket of his jacket.

Help me to act as if I were deaf when he swears at his partner, and to keep a straight face when he lies to his wife.

In these things, Dear Lord, I need your help—A DEVOTED SECRETARY.

Dear Secretary: Mission accomplished. I shall withhold your name in case you also need your job.



Goddess of Love and Life,

Please help all women to learn that they are real people with real limits to their human endurance. Give them the wisdom to know that as long as they think little of themselves they will be thought of as little. Grant them the strength to shout loudly for the sake of their dignity; allow them the honesty to declare that they are right when they are.

Help them not to be deceived into concession by their oppressors. Deliver all women from helping the oppressor to continue to oppress. Give women tenacious hearts and enable them to stop feeding the weaknesses of men by starving the strengths of women.

Grant, Dear Goddess, that women will stand and be counted as individuals.

Women's Bulletin Board

As a service to sisters, we will accept classified ads free. Ads must be by women, by individuals, and not businesses. Not all ads may be run immediately due to space available and date received but we'll do our best. Ads will be accepted in writing or in person--but not by phone. When writing, please include address and phone number (which can be withheld for the asking). If you have any questions, please write EVERYWOMAN at 6516 W 83rd St, Los Angeles, California 90045.

WANTED: Artist to share studio workshop. $25.00 monthly. 103 Lundon St, Hermosa Beach, Ca. Call 372-8375 from 10-6 Wed-Sun or 545-1628 evenings.

I need an apartment or a large room in Westchester, L.A. I can pay up to $80 a month, but want something less expensive. Contact Ann, at EVERYWOMAN, 641-2647.

WANTED: a used stove, refrigerator, washer, dryer, and couch
CALL: Vicki at 645-6459

ORIGINAL SUFFRAGISTS: The L.A. chapters of N.O.W. are looking for original suffragists, women who worked for the vote before 1920. They will be honored in a special ceremony at a rally commemorating the 50th anniversary of the ratification of the amendment granting women the right to vote. The rally is scheduled for 8 p.m., Fritchman Auditorium, 2936 W. 8th St.
Contact NOW by calling 667-2003 or write to P.O. Box 27651.

Women's Liberation Sterling Silver Pendant. Designed by a female jeweler $5 each or $4 each for orders over 5 Write Rachale Rubin, Phila. Women's Liberation Center, 928 Chestnut, Philadelphia, Pa 19107.

Send for our free bibliography and catalog of Women's Liberation materials. EVERYWOMAN BOOKSTORE 6516 W 83rd St, L.A. Ca 90045.

I need material of all kinds for the Women's Center Feminist Theatre. Call Sarah Kuhn, 656-9044.

MATRIX: for she of the new aeon/ a new publication for the evolutionary literate enlightened woman/$2 to MATRIX, Box 46067, Los Angeles 90046

EVERYWOMAN SPEAKERS BUREAU has speakers available on Herstory, Sexism in Language, Abortion, the development of the Women's Liberation movement, and other related topics. If you'd like a speaker for your group, please call 641-2647 or write SPEAKERS BUREAU, EVERYWOMAN, 6516 W 83rd St, L. A. Ca. 90045.

Ask your local library to take out an EVERYWOMAN subscription. We are now on file in several colleges but would like to be available in city and county libraries too.

STREET SELLERS FOR EVERYWOMAN. You buy at 15¢ and sell at 25¢. A good way to pick up bread in your spare time. 641-2647.

WRITERSAND ARTISTS. Work on Everywoman. Satisfaction only reward at present. We also have plenty of work for people to do at home or at our office.

EVERYWOMAN SAMPLES. Send us the names of the friends you'd like to turn on to E-W and we'll send a sample copy.

SUBSCRIPTION AGENTS. Be our campus representative and sell EVERYWOMAN subscriptions. Write us for details. 6516 W. 83rd St. Los Angeles, Ca 90045.

WOMEN'S LIBERATION GROUPS wanted to sell EVERYWOMAN. Use as a way of raising funds. Write us for details.

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New Ideas Bookstore, 1731 N Vermont
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Temple ofGood Things, 6241 W 87th St
Magic Theatre, 1322 Pacific, Venice
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Ask stores near you to carry our paper and let us know where they are.

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SUPPLIES NEEDED! We keep using them up and can use more if you've got them: masking tape, ball pt pens, typing paper, Mylar, mimeo paper, Liquid paper, mimeo masters, long white envelopes, big manila envelopes, looseleaf paper. We are also in desperate need of a filing cabinet. We are all getting tired bending over the 8 cartons in which we store our files.

We have many copies of WOMAN WORKER, a folio of articles about women's struggle available to give away to working women. If you can use a quantity of this paper, or would like a copy for yourself, send a stamped self-addressed envelope (or 50¢ for postage for bulk) to BOX 26223, Los Angeles, Ca. 90026.

Concerned parents presently establishing non-profit free school in South Bay area Emphasis on discovery method in loving atmosphere. Now accepting students from kindergarten to 6th grade. Call 372-504 or 545-6216 for more information.

FREE PAP TESTS! Cal Pediatrics Center, 1415 S Grand Ave, Mon-Fri 8-4:30. No appointment needed. 748-5161 or 748-2411

SISTERS!

We must crusade for a Second Amended Pledge of Allegiance, which can say, "one nation with (not under) Goddess-God (or conversely) for liberty and justice for all."

If you are interested in working on a program to amend the pledge of allegiance to reflect equal billing for the feminine gender, call or write

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OUR SISTERS

CENTRAL L.A. AREA:

L.A. N.O.W.: P.O. Box 27651, L.A. 90027, phone 274-8069. Gen'l mtg 4th Thurs. of month, 7 pm, 5670 Wilshire Blvd, 3rd floor mtg. Orientation to N.O.W. mtg on 3rd & 4th Sat, 2 pm Equitable Savings, 330 N Fairfax.

SHOP - SOCIALIST WOMEN'S ORGANIZING PROJECT: Jeanne Freeman, 5730 Lindley Ave., L.A., 90043, 296-2776. Meets Women's Center, Tuesdays at 8 P.M.

NEW WOMEN'S LIBERATION GROUPS are forming at Women's Center, 1027 S. Crenshaw, Tuesdays at 7:30 P.M. (Info: 661-0796).

INTERNATIONAL SOCIALIST WOMEN'S CAUCUS, 938-2921. Meets at private homes on Mondays at 8 P.M.

WOMEN AGAINST DEPRESSION, Black Women Only. Write P.O. Box 67775, L.A. 90067. Meets Sundays at 2 P.M.

WOMEN'S LIBERATION CAL STATE L.A., Lytton Wendell, 262-3729.

OCCIDENTAL COLLEGE WOMEN'S STUDY GROUP, call 255-2192 for meeting place. Meets Wednesdays at 7:30 P.M.

WOMEN'S LIBERATION FRONT (UCLA), Denise Warren, 8313 Victoria Pl., No. Hollywood 91605, 766-2278 or Beth Sullivan, 469-4686, 664-6316.

WEST L.A. AREA:

SISTERS IN STRUGGLE, Paula Lyon, 9711 Wilshire Ave., L.A. 90035, 553-2627, or Janice Berman, 478-7969. Meets at private homes on Mondays at 7:30 P.M.

VENICE WOMEN'S LIB., Sheri Cohen, 2522 Glencoe Ave., Venice, 396-6826 or Sandra Kystrom, 399-8686. Meets at private homes, 7:30 P.M.

WEST L.A. WOMEN, Patsy Ostroy, 3215 Selby Ave. L.A. 90034, 839-7751

SAN FERNANDO VALLEY:

Women's Liberation Group Georgie Markovich 765-8242

WOMEN'S LIB ONE- VALLEY, Martina Graetz, 985-7878.

VALLEY NOW, 10949 Kling St., No. Hollywood 91602, 761-4250.

ORANGE COUNTY AREA:

DANA PT. WOMEN'S LIB., Elaine Threadgill, 33372 Pale Alto St., Dana Pt., 496-1756.

N. ORANGE CO. NOW, P.O. Box 4035, Fullerton 92634, 714-646-6460.

Sherwood Forest Women's Collective, Sherwood For Bishop, 216 W. 3rd St., Santa Ana 541-4848 Tues at 8

COSTA MESA NOW, 1849 Illinois St. Costa Mesa 92626, 714-646-6460.

COSTA MESA AREA WOMEN'S LIB., Allsop, Molly, 464 Fairview Pl., Irvine

LAGUNA BEACH WOMEN'S LIB., Marianne Foster, 1771 Thurston Drive, L.B.

NEW UNIVERSITY CONFERENCE WOMEN'S CAUCUS, Tina Miller, 5700 Quailwind Lane, L.B.92651, 498-8858.

UNIVERSITY PARK M.I., Janet Palmquist, 4545 Sandburg, Irvine, Ca. 92664

WHITTIER NOW, 10322 Larrylyn Dr., Whittier 90603, 213-947-0920.

LONG BEACH WOMEN'S LIBERATION, 2482 Molino, Long Beach. Pat Stanye or Mary Krueger, 434-7969 or 433-2526. Meets Mondays at 7:30.

A new Women's Center just opened August 8th in San Diego. The address is 120 Brookes Avenue, San Diego, California.

"I'll bet you'd just love to find a military solution to me, too."

Lifelines

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ACLU	626-5156
ACLU STUDENT RIGHTS CENTER:	
Westside	393-8838, 277-2600
Wilshire	935-0812
DO IT NOW (Drug Counseling 24 Hrs)	463-6851
FEDERAL COMMUNICATIONS COMMISSION COMPLAINTS	688-3276
FREE CLINICS:	
L.A.	938-9141
Long Beach	437-2246
Venice	399-7743
Immigration Counseling	625-2169
Legal Aid	628-9126
Planned Parenthood	380-9300
Problem Pregnancies	666-7600
Planned Parenthood (Orange County)	(714)541-6233
Suicide Prevention Center	381-5111
Unwed Mothers	225-4269
	225-1586
	839-2355
Venice Welfare Complaint Center:	396-2880

Westchester Hot Line 645-3333
Women's Center 937-3964
Women's Emergency Shelter: 627-4698
Zero Population Growth:. 825-0252
L.A. County Hospital Drop-In Service (A drop-in psychiatric clinic open 24 hrs. a day) Evaluation Area, Unit III) 225-3115

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Los Angeles Co Health Dept
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Where We're At

AUGUST 22 2 PM Orientation meeting for new members. National Organization for Women. Equitable Savings & Loan, Beverly & Fairfax, 2nd floor.

AUGUST 23 FEMINISM AND NOW'S POSITION IN THE MOVEMENT. Discussion led by Troyce Henry . At Valley Bnai Brith. Call 761-4250 for details.

AUGUST 25 8 PM ARE WOMEN MISOGYNISTS? Lecture by Rev. Priscilla Chapin. NOW-San Fernando Valley Chapter, Equitable Savings & Loan, 6569 Van Nuys Blvd, Van Nuys.

AUGUST 26 STRIKE! STRIKE! STRIKE!

CONTINUING EVENTS AT THE WOMEN's CENTER:

call 937-3964 for info

MONDAY 8 PM Childcare Workshop, Working Women's Group

TUESDAY 7:30 PM, THURSDAY 8 PM Consciousness Raising.

WEDNESDAY 7:30 PM Abortion Counseling

MON-THURS 7-10, THURS 2-5 PERSONAL COUNSELING

DEADLINE NEXT ISSUE:

For reviews only: August 24

For everything else: August 31

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